

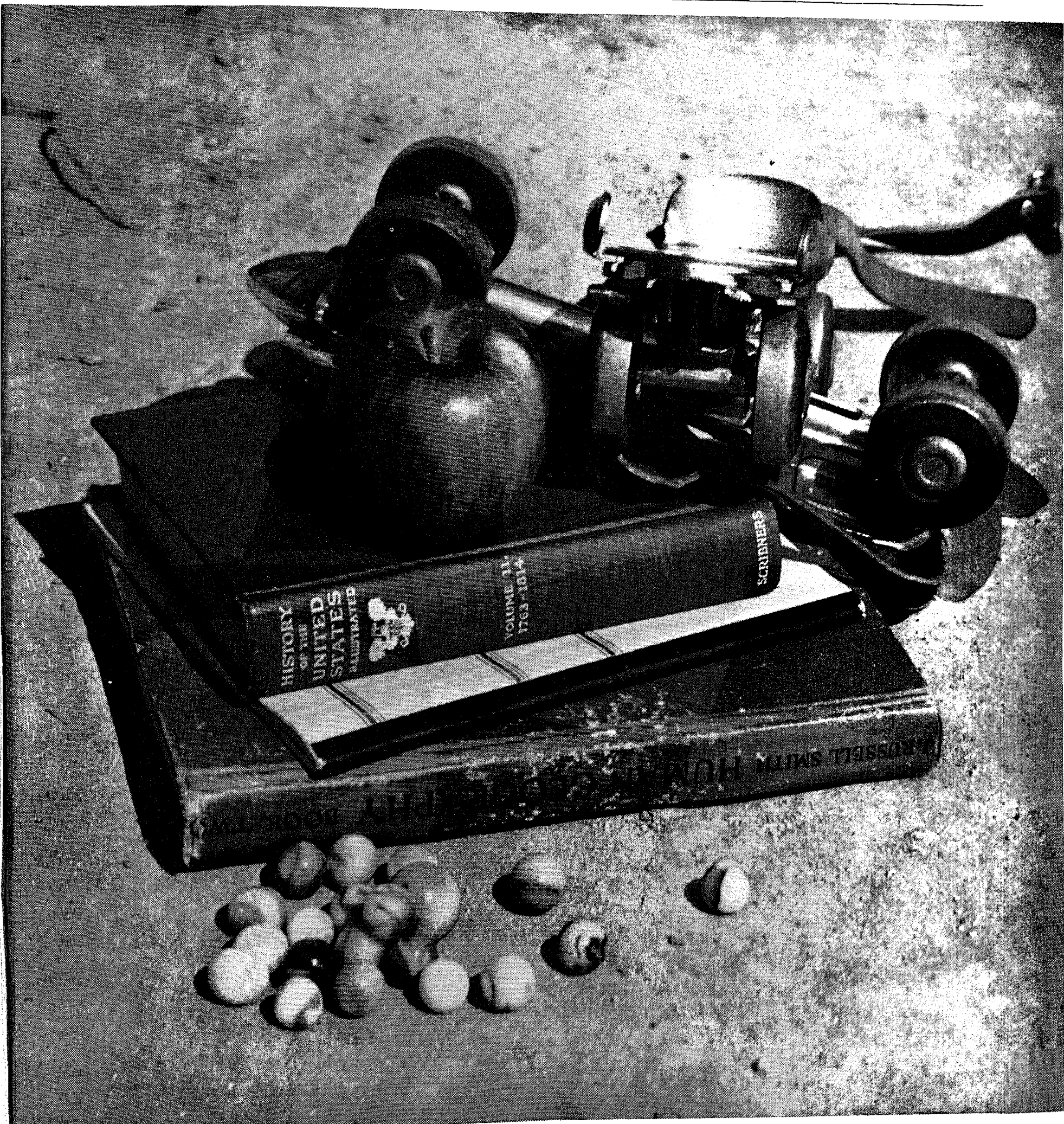
The WAR CRY

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

No. 3643

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Price Ten Cents



IT SEEMED only yesterday that school "broke up" for the summer holidays. But the glorious days of freedom and sunshine have flashed by like the weaver's shuttle, and now the boys and girls are back into the routine of school-going. The person who has temporarily laid down his paraphernalia is well equipped for school—even to the apple for the teacher, although the marbles must bide their time until next spring. This period of the year reminds older readers that life is full of lessons which, if learned, make for happiness and success—especially in the spiritual realm.

OVER THE CLIFFS TO DISASTER



By
War Cry Reader

A MAN once lost his hat over one of the cliffs, and, on a dare started after it. Companions more cautious begged him to let it go and not endanger his life. "I'll get it all right," bragged he, and he let himself over the edge to an outcropping rock.

The rock was safe enough for a foothold, but as soon as he stepped over to hard soil, which he thought would hold his weight, it gave way and the only thing that saved him from going straight to his death was a small scrub tree growing out of a crevice in the face of the rock below. Here he hung, between life and death, crying frantically for help, until his chums brought rescuers.

Exactly so is it with those who tempt moral disaster by tampering with sin that they see has brought ruin to others. Then, caught where they can no longer help themselves, they cry for succour by others. It's an old, old story.

However, police brought ropes and the man was led from one solid rock to another higher up, until he could be drawn over the top in safety. Was he warned? No; only frightened. "The next time, I'll take a rope down with me and make the whole trip to the bottom," he boasted.

That is exactly how many feel, who finally land in the gutter of sin. They tie themselves to a rope called "Will Power." It may feel strong enough for a while as they test it. But when their feet give

way and they try to climb back to safety they find that the rope they have depended on has rotted while they were going down and is worthless.

Christian workers, who stand firmly on the Rock Christ Jesus, hasten to the rescue, and with a rope of love and faith and prayer endeavour to lead them in the strength of their Saviour to:

*The Rock that is
Higher than I.*

Through the years of my Christian life I have had to climb, oh, so far back up the face of the heights from which I had fallen. Jesus stood up there outlined plainly against the heavens, and beckoned for me to come up to Him—up to the Rock on which He stood. He had made the climb so that He could know the way, and pointed out the footholds that were solid and safe, and shouted down words of comfort and encouragement.

*He has been a lamp unto my
feet
And a light upon my path.*

The enemy of souls pointed to other and easier ways that looked all right. But I learned first that I could trust Jesus, and as I kept my eyes upon Him I have come up to a safe place beside Him.

Much unhappiness is caused by taking risks with the most valuable part of man—the spiritual life. Only when one builds on Christ, the Solid Rock, can peace come to heart and mind and soul.

The world has long tried to invent a new religion and a new Saviour. But after nineteen centuries Jesus Christ and His Book and His code of life are still our only salvation, and the foundation of civilization—still the comfort and joy of all who believe on Him.

How foolish it is to try bypaths that lead around but always down and away from Him! It's so hard to get back to where one has left Him. And the sinner must come back or be eternally lost. For there is no way by which he may reach spiritual and peaceful security but by the Christ of Calvary—the Son of God who died that all might live.

PRAYERS FOR THE FAMILY GROUP

OUR FATHER in Heaven, who hast blessed the night for us with rest, and hast spared us to receive the manifold mercies of the morning, help us to offer to Thee the sacrifice of thankful hearts.

O Lord, enable us now to live in harmony with Thy will. May we honour Thee by trusting Thy commandments, even as we trust Thy promises. Grant that our hearts may continually be set on glorifying Thee, so that in all our work of hand or mind we may be serving Thee through Jesus Christ.

We pray Thee, blessed Father, to give to us the Holy Spirit that He may uphold us amidst the hazards of our life. May He aid us this day against the frailty and evil that are in us, teaching us to watch and pray, lest we fall into wrong-doing, or neglect to do what is right. There is no safety for us apart from Thee. Our own best care and effort are not sufficient for us that we may live worthily. Encompass us with Thy almighty love, that our weakness may be turned into strength.

We bring to Thee our loved ones—those who are away from us as well as those who still enjoy the shelter of home. Guard and bless them, and enable those who are Thine to keep the faith: those who have thus far rejected Thine offers of mercy, draw them to Thee with the power of Thy love, cause them to see the folly of sin and rebellion, and thrill our hearts with the news of their surrender. All these mercies we ask in the precious name of Jesus. Amen.

REFRESHMENT FROM ROMANS

BY SENIOR-CAPTAIN ARTHUR PITCHER

SUNDAY:

One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.—Romans 14:5, 6.

The Christian of Paul's day found himself compelled by circumstances to choose whether he would accept the restrictions of the legal Jewish faith, or whether he would reject them, completely depending upon his faith in Christ. This passage shows that the decision was not as important as the motive which dictated the decision. He who eats, thanking God for His goodness, and he who refuses to eat, thanking God for the grace to refuse, are both moved by worthy motive and there must be no dispute between them for both are seeking to honour God.

MONDAY:

For none of us liveth to himself, and no man dieth to himself.

Romans 14:7.

He who lives close to Christ discovers that no phase of his life can ever be regarded as completely his own. All have been dedicated to Christ to fulfill the purposes of His divine will, and to honour His name. In living, the Christian realizes that he represents his Master and, in dying, he witnesses to the presence of Christ. The first century martyr was careful that his martyrdom did not testify to his own virtue but to the grace of Christ which sustained him. Our lives will tell most clearly for Christ when we realize that we are His entirely for time and for eternity.

TUESDAY:

Whether we live therefore, or die, we are the Lord's.—Romans 14:8.

Among the promises concerning those who have been "promoted to Glory," as given in Revelation, is one which says, "And his servants shall serve Him." (Rev. 22:3) Christ has passed through every phase of human experience, and he who accepts Him and follows Him faithfully is His servant for ever. It is a glorious thought in the hour of Christian bereavement to realize that the servant of Christ has been promoted from lowly servitude here to a royal and infinitely more glorious service in the courts of Heaven.

WEDNESDAY:

For to this end Christ both died, and rose, and revived, that He might be Lord of the dead and living. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.

Romans 14:9, 10.

What a travesty of judgment—

sometimes—is our criticism of a fellow-Christian! Unable to feel the weight of the circumstances which have oppressed him, not knowing the hardness of the route that he travelled, not conscious of the temptations which tear at his faith, we would pass him through the fire of our unqualified condemnation; but at the judgment seat of Christ He who knows what is in man will make no mistakes. Let us "Work and wait the verdict of His kind but searching eye."

THURSDAY:

For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.—Romans 14:11, 12.

When we realize that we all move toward a divinely-appointed accounting it makes us careful, not only of the position of our own soul, but of our relationship to those around us. The brother who wrongs, and the brother who is wronged will one day both bow at the same throne, and confess the same God. It is natural to seek at times to take justice into our own hands, to restore what we believe to be false balances, but the way of discipleship is to refuse reviling when reviled, and to allow unrighted wrongs for which we are not responsible to await the moment when both he who has wronged me, and I will stand together at the bar of God.

FRIDAY:

Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.—Romans 14:13.

While there is safety in awaiting the wise judgment of God for a wrong that is done us, there is grave danger in avoiding putting right the wrong we have done. In the little town in Newfoundland where I was born, there were no street lights and the roads were dark. I have often seen people take out of the pathway before dark anything over which one might stumble. They did not remove the stones from the road for fear they would trip over them; they knew where the danger spots were. But it was their love for the child or for the one who did not know which made them careful to remove every possible stumbling-block. May we be just as wise as they were.

SATURDAY:

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things where-with one may edify another.

Romans 14:17, 18, 19.

How easy it is to allow the glorious and great things of the Kingdom to be lost in the insistence upon lesser and trivial things! Paul moves from his discussion of meats and drinks to the conclusion that the Kingdom of God is much greater than any of these things—righteousness, peace, joy in the Holy Ghost, acceptance by God, approval of men, and the ability to help one another.

NOT UNIMPORTANT

By Brigadier Lily Sampson.

O blessed halo round my work
Which lifts it into planes divine—
To know that it is part, my part
Of God's immutable design!
Although it is not great nor grand
It cannot unimportant be;
For in so far as it is His,
My work will last eternally.

Inspired Messages of Famous Preachers

THIRTY-SEVENTH OF A SERIES

When Men Despise God's Warnings

ONE of the founders of English Protestantism was Hugh Latimer (1485-1555) bishop, reformer, and martyr. He was born at Thurcaston, in Leicestershire, about the year 1485; and was educated at Cambridge. Latimer embraced the reformed doctrines as taught by Luther and, by his energy in preaching them, soon attracted notice and endured persecution. For a time, King Henry VIII agreed with his views, appointed him one of his chaplains, and made him Bishop of Worcester. Later, however, Latimer's radical preaching alarmed the court; he was compelled to retire to his diocese, and finally was thrown into the Tower of London.

Under Edward VI, Latimer was released, and preached again, although he never resumed the work of a bishop. But when Mary came to the throne, and restored the Roman Catholic church to power Latimer, with many other reformers was again thrown into prison; and on October 16, 1555, at the age of seventy years, suffered death by fire in company with Bishop Nicholas Ridley, at Oxford. Standing at the stake, he said to his fellow-sufferers, "Be of good comfort, Brother Ridley, and play the man; we shall this day, by God's grace, light such a candle in England as shall never be put out!" As a preacher, Latimer showed high courage, deep reverence for the scriptures, and a rugged, homely wit.

"As the days of Noah were, so shall the coming of the Son of man be."—Matt. 24: 37.

NOAH preached God's word for a hundred years, was laughed to scorn, and was called a doting old fool. Because the people would not accept this first visitation, God visited the second time; He poured down

showers of rain till all the world was drowned.

Lot was a visitor at the wicked twin cities of Sodom and Gomorrah, but because they regarded not his preaching, God visited them the second time, burning all with brimstone, saving Lot. Moses came with a visitation to Egypt, with God's Word, and because Pharaoh would not hear him, God visited the Egyptians again, and drowned them in

By Rev. Hugh Latimer

the Red Sea. God likewise, with His visitation, visited the Israelites by His prophets, but because they would not hear them, He visited them the second time, and dispersed them in Assyria and Babylon.

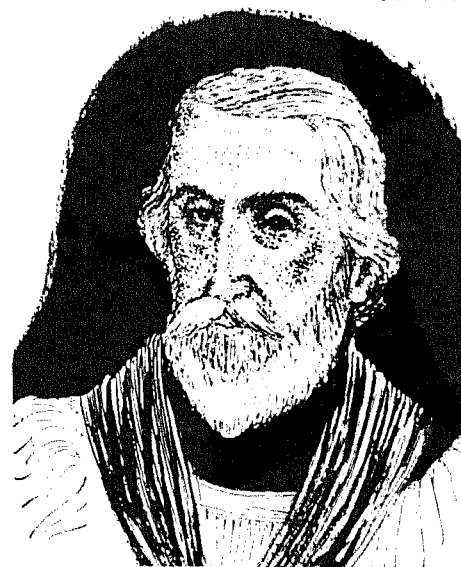
John the Baptist and our Saviour likewise visited them afterwards, declaring to them God's will, and because they despised these visitors, He destroyed Jerusalem by Titus and Vespasianus.

Man's heart is unsearchable; it is a mysterious piece of work. No man knoweth his own heart, therefore David prays, "Deliver me from my unknown faults." I am a greater offender than I realize, for it is true that a man can be blinded by love of himself and see not so much in other men. Therefore let us not judge others without charity, and if we have charity, we shall do justly.

THE PRINTING of William Tyndale's English Bible, in 1534, was only made possible by the invention of the printing press. The sketch shows William Caxton at work, after setting up (only a few years before Tyndale's Bible was published) the first printing press in England—in Westminster Abbey. Prior to that event, all books were printed by hand, thus limiting the circulation to few copies, and making them very expensive. Caxton had learned the art of printing in Europe, and launched it in Britain. Since, then, millions of Bibles and other printed books have helped to spread knowledge throughout the earth.



MIGHTY EXPONENTS of the Word of God have appeared through the years — men and women who were so imbued with their belief in God that they were veritable prophets. THE WAR CRY has revived some of the messages, which, when spoken by the men who uttered them were wonderful in their life-changing power. It is the prayer of the editorial staff that these messages will prove helpful today.



Hugh Latimer, Martyr and Saint

The saying is that charity taketh all things in good part.

All things are written in God's Word for our learning and knowledge. The Holy Scriptures are written to be our doctrine. Like seed it

is sown in God's field, in God's plough-land. We are the sowers. The preacher is the ploughman and the faithful congregation the field. "No man that putteth his hand to the plough and, looking back, is fit for the kingdom of God." That is to say, let no one be negligent in doing his work for God.

Heaven in the Gospel is likened unto a mustard seed. It is also com-

pared to a piece of leaven, and Christ has said that, at the last day, He will come even as a thief in the night. How, then, will this be with us? So let us labour while it is yet day. For the ploughman first sets forth his plough, then tills his land. He breaks it up into furrows and sometimes ridges it up again. He harrows and clods it, hedges it, weeds it, purges it and makes it clean. Thus the listeners to the Gospel message are brought to the "right faith", as Paul calls it—a faith that makes a man righteous and embraceth Christ. Great is the sower's business and great should be his reward. The people must have spiritual meat that will feed and nourish them. Be thou a wise and faithful servant. There are all too few labourers; too few, too few, and never so few as now."

MODERN IDOL-WORSHIP

By Rev. William Tyndale

WILLIAM TYNDALE (1484 - 1536), translator of the English Bible, was inspired to his great task by the determination that the common plough-boy should be given the chance of reading the Holy Scriptures in his native tongue, together with the prelate or the person of wealth. That he, with God's aid succeeded, the world knows, and something of the beautiful and dignified style of the English language of his day is incorporated in one of his sermons given herewith. He was born in Gloucestershire at a time when classical learning had advanced to a high standard. Educated at Oxford, Tyndale began his ministry as chaplain in the family of Sir John Walsh and, later, was examined by the priesthood for heresy. He, however, in God's providence, was permitted to continue his work of translating the Bible. On October 6, 1536, this heroic scholar was first strangled, then burned at the stake, but, from his death, the scriptures flowed literally to all the ends of the earth.

"Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth. . . . Thou shalt not bow down thyself to them . . . nor serve them . . ." Exodus 20: 4, 5.

LET us speak of the worshipping or honouring of sacraments, ceremonies, images, and relics. First, images are not God, and therefore no confidence is to be put in them. They are not made after the image of God, nor are they bought of the price of Christ's blood but are the workmanship of the craftsman, and the price of money, and therefore inferiors to man.

Man is lord over them, and the honour of them is to do man service,

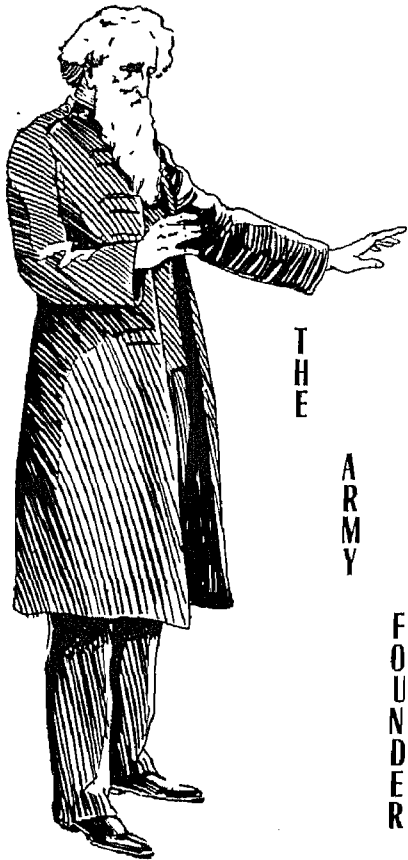
as unto his betters. Images then, and relics, and as Christ saith, the holy day, too, are servants unto man; therefore, it follows that we cannot, but unto our own condemnation, put a coat worth a hundred pounds upon an image's back and let a poor man made in the image of God, and redeemed with the price of Christ's blood, go up and down thereby naked. For if we care more to clothe the dead image made by man, and the price of silver, than the lively image of God and the price of Christ's blood in our fellow man then we dishonour the image of God, and Him that made Him, and the price of Christ's blood and Him that bought Him.

Wherefore, the right use, office and honour of all creatures, inferior unto man, is to do man's service whether they be images, relics, sacraments, holy days, ceremonies or sacrifices. If I make an image of Christ, or an image of anything that Christ hath done for me in a memory, it is good and not evil until it be abused. If I take the true life of a saint and cause it to be painted or carved, to put me in remembrance of the saint's life, to follow the saint as the saint did Christ, then doth the image serve me and not I it.

To kneel before the Cross, according to the Word of God, which the Cross preacheth, is not in itself evil. In a man's meditation, to call the life of the saint to mind in order to desire of God a like grace to follow his example, is not evil. But the abuse of the thing is evil, and to have a false faith—for instance, to carry a piece of the original cross, thinking that so long as it is about me no harm shall befall me or evil spirits come at me and to think that

(Continued on page 15)

A SECTION FOR Youth



THE SPIRIT OF WORLDLINESS

By
General William Booth

The spirit of personal ambition is the spirit of worldliness.

When you see men seeking their own glory, honour, and position, you have the spirit of the world.

Of course we all know that there is an ambition which has for its object the glory of Christ and the salvation of men, which is both allowable and commendable, but that is totally different from the one of which I am speaking, which is selfish and indulged in quite apart from the benefits it brings to others.

When you hear men saying, or see them acting as though they were saying, "Let me be promoted; let me be brought up to the front; let me escape the drudgery and tribulation and unrewarded toil that come to others; let my name be named, and my gifts be praised, and my policy be applauded," you see true worldliness.

The spirit of pride is the spirit of worldliness.

You have only to look around you to find illustrations of this in every direction.

Of course, there is an honest, real, proper pride, a noble self-respect which scorns to be or do anything mean or outside the will of God, or which is opposed to the character of Jesus Christ.

That spirit is near akin to humility, which is the very opposite of the pride which is the spirit of the world.

LET me try to show you in what the true spirit of worldliness consists. It is the spirit of selfishness, and it manifests itself in many ways. For instance:

When you see men influenced in their conduct by a chief concern for their own interests, without duly regarding the interests of others, you see true worldliness.

When you hear men saying, "My rights, my position, my home, my family, my work must come first," you hear the language of the world.

When you hear them insisting upon their interests being looked after before those of others who have an equal or greater claim for consideration, no matter who or where they may be, or what they may profess, you have the spirit of worldliness.

Apologists vs. Apostles

SOMETIMES I have thought that the most unappreciated man on earth is a Pullman porter who must go down that mahogany lane in early morning to awaken passengers who are in no mood to be aroused. But this business of rousing people is a thankless job whether it apply to a Pullman porter or to a minister of the Gospel.

Too many Christians come to church on Sunday to rest at ease in Zion and across their faces one seems to see as upon hotel doors, "Please do not disturb!"

It is not enough to be orthodox. We must awaken to action. We have more apologists than apostles. Too many fundamentalists are sound-sound asleep! We have the facts but not the fire. If we had as much vitality as we have had vocality, we would have set the world on fire long ago. We have talked much farther along than we have walked. We need to let our feet catch up with our tongues. We defend the Truth but we do not live the Truth. We ponder it instead of proving it.

We preach a dynamite Gospel but we live firecracker lives. The power of the Spirit is not a sedative but a stimulant.

Said an infidel lawyer to a young preacher, "If I believed what you claim to believe, I could not take it as lightly as you do. I would not rest day or night. I would warn men and plead with them to be saved. If I pleaded my cases like you present Christ, I would lose them all."

We need today a ministry of exhortation. Finney used to say, "We must have exciting and powerful preaching, or the Devil will have the people." . . . This generation is terribly excited about the unimportant and terribly unexcited about the important. The same church-members who yell like Comanche Indians at a football game, sit like wooden Indians at church on Sunday. If ever . . . (we) . . . are to resound with revival, we must recover the ministry of exhortation.

Vance Havner

Canadians in Oslo and England Concordia Delegates Visit Historic Army Scenes

BY SENIOR-CAPTAIN MARY MURKIN

ON Friday afternoon, August 13, we arrived at the training college in Oslo. The training college staff were very gracious to us and each girl was happy as she viewed the nice clean bed in the single room which she was to occupy. We were soon happily settled and prepared to go out and see all we could of Oslo. The guides soon scattered throughout Oslo buying souvenirs and sight-seeing. Saturday morning and afternoon were spent in the same way. In spite of language difficulty we got around.

On Saturday we were entertained to tea by the Oslo 3 Corps. After we had satisfied our appetites the Canadian and American contingents took part in a programme. The Divisional Young People's Secretary, Major Peter Staveland, opened the meeting. Mrs. Staveland read the scriptures, and the Canadian girls sang. Sr.-Captain Murkin, Captain Priestly and Captain Blackburn testified. A duet was sung by guards of the United States and their entire group sang a negro spiritual, "Swing Low Sweet Chariot." The Oslo 3 Corps Band played one of Colonel Coles' selections, "Salute to America." The Canadian guides depicted the Guide Law in a candlelight ceremony, the Southern U.S.A. group sang "Steal Away To Jesus", and Sr.-Captain I. Maddocks gave the message. The Corps Officer, Major Olsen, expressed appreciation on behalf of the 500 people who attended the gathering.

Early Sunday morning we were

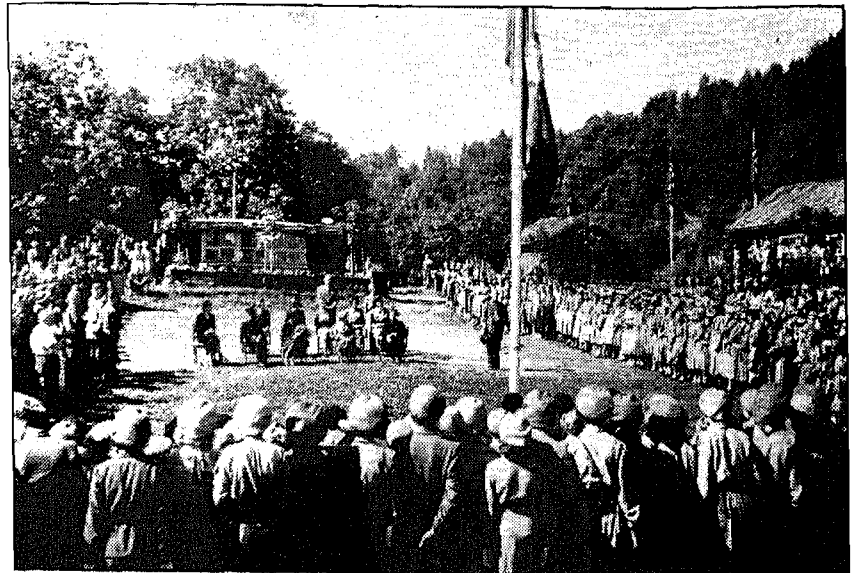
on our way to the airport and soon flying above Norway en route to England.

On arrival in England, we went to Clapton Congress Hall, which was to be our headquarters for the period in England. The guides who had relatives or friends in England soon departed and those remaining at Clapton spent the week sight-seeing in London and were thrilled to see places of historic interest.

On Thursday all the guides returned to Clapton and we were taken on a bus tour of London, visiting places of interest to Salvationists. The first stopping-place was at Mile End, where there is a monument erected to the Founder. We gathered around and sang "O Boundless Salvation." Colonel K. Westergaard prayed, as we all re-consecrated ourselves to the winning of souls for Christ. At 2:00 p.m. we were received at National Headquarters and greeted by the Chief Secretary. At 3:00 p.m. we arrived at International Headquarters. After tea we gathered in one of the class rooms of the International Training College to meet the General. The group sang both the Concordia Song and the Concordia Hymn and the General spoke on keeping the stepping-stones clear. We had supper at the Polytechnic Institute and afterwards attended a programme given by the British Territory young people's sections in the Regent Hall. Guide Judy Dingle expressed our appreciation to the divisional commander and young people present.

AT CONCORDIA

Right, the flag-raising ceremony at the International Guard Camp Norway, (referred to above). The leader of the Canadian contingent, Sr.-Captain Ivy Maddocks, is at the extreme left foreground. Below, the scene during the visit of Norway's first lady, H.R.H. the Princess Astrid, to the camp.



THE STORY THUS FAR

Coming of a long line of soldiers, Perce Bromley early runs away from home and enlists. Previous chapters tell of his experiences in the South African War, and in the Rhodesian Mounted Police; how he is saved from murder; how he tries in vain to overcome the gambling habit till at last he is converted; how he marries the delightful Collette and migrates to Canada; of his varied activities there—on a ranch in the Rockies, building a section of the trans-continental railway, installing telephones in virgin country, managing a departmental store—of the call to full-time Christian service and his application for Salvation Army officer-ship; of thrilling experiences in the training college and at their first corps; of the "Empress of Ireland" disaster and the 1914 International Congress.

(NOW READ ON)

Chapter Twenty-One

THE MAYOR'S CHALLENGE

"HELLO, there! You're wanted, Captain!"

"Where? By whom?"

"The Mayor. He's in his office."

"I saw you passing my door," said the Mayor, "and it occurred to me that you might be able to help me with a problem. You Salvationists specialize in going after derelicts, don't you?"

"Our Founder's direction was, 'Go for souls and go for the worst,'" smiled Perce.

"Well, we've an incorrigible here and if you would go after him, you'd do me a tremendous favour," said the Mayor.

Perce waited, his eyes attentive. "His name is Jack Summers, and he has just been on his usual spree. When this happens he makes himself such a nuisance that there's nothing for it but to arrest him. None of the police is keen on this job; first because it takes the combined strength of three or four men to get him to the police station, and second because their uniforms are ruined in the process. My church is not able to help him. Perhaps The Salvation Army can. At any rate, I'll make you a sporting offer, Captain. If you can get this man into The Salvation Army, I'll pay for his first suit of uniform."

The Mayor added a few more particulars as to Jack's domicile and Perce left, promising to see Jack and to do his best.

At once, he and Collette began to plan and pray for Jack's salvation. The prayers of the soldiers were also secured, but the subject himself was far from co-operative. Perce, indeed, was unable to make contact with him. Though he visited his home again and again he never found him there.

Jack seemed to sense an unusual interest in his doings and gave Salvationists a wide berth. Yet the visits were not without result, for after midnight one night a distraught woman knocked at the quarters door. Would someone please come and christen a baby? It was dying and, unbaptized, they thought it would go to Hell.

The Army's ceremony, Perce explained, was one of dedication. If the parents desired that, he would come at once.

"Yes, oh, yes—come!" begged the woman.

He had seen her before—but where? Ah, he recognized the locality, the home!

It was the home of Jack Summers, and there, too, was Jack, seen dimly in the ill-lighted room, lying in a drunken slumber. A young woman sat by the sick child; she was Jack's elder daughter. Both she and her mother were consumed with anxiety and fear. Also in the room were two big wolfhounds which sniffed about the Captain's legs in an unfriendly and disconcerting fashion. Another younger man sat back in the shadows.

Concentrating on the work in hand, Perce called on all present to take note of the solemnity of their vows—how they must train this child, should he live, in "the nurture and admonition of the Lord."

A Soldier I will be

by Major Adelaide Ah Kow



Give Flowers Now

A CERTAIN member of the Pennsylvania church was continuously complaining of the tremendous expense his son was to him.

"When he was a little shaver I thought he cost me much," he said. "This was nothing compared to later years. The peak was reached when he entered college. I thought I could never find enough money to supply his demands. I was growing very weary of his needs for money. Then suddenly, without warning, he contracted a rare malady and died. My son has not cost me one cent since then."

How frequently the members of our church complain like that father, "They are always asking for more money. Money, money, money!" Let us take heed from this story, lest we too grow weary in the sharing of our possessions, until one day we are startled to discover that our church needs nothing from us—the church is dead!

The Bible is for Me

I HAVE made a small—no, a great discovery. Do you know what it is? I have found out that the Bible was written for me; yes, for me, personally; just as though God would speak through it to no one else but me. Just listen to this:

I am very worried about something, therefore I read: "Casting all your care upon Him; for He careth for you" (1 Peter 5: 7). I would run away from the things I am afraid of, but God's word gives me courage: "Fear not: for I am with thee" (Isaiah 43: 5).

I seek work, or the things I need, and the Bible gives me advice: "Cast thy burden upon the Lord, and He shall sustain thee" (Psalm 55: 22). Temptations come to me; shall I be strong enough to resist them? I read: "The Lord is faithful, who shall stablish you, and keep you from evil" (2 Thessalonians 3: 3). The way that I must go seems so difficult; but it says in the twenty-third Psalm: "He leadeth me in the paths of righteousness."

I am weary in body and spirit, and I am reminded of the words: "In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul" (Psalm 138: 3). Can I really believe that the Lord hears my prayer? He says: "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them" (Mark 11: 24).

The fear of man comes to me and I am helped by the word of God: "The Lord is on my side: I will not fear: what can man do unto me?" (Psalm 118: 6).

By these and similar methods I receive advice from the Bible, wisdom and help for every day and for every circumstance. Have I not a right, therefore, to assert that the Bible is written for me, for me personally? Is it not also written for you? Yes, of course, it is, but—you must read it!

Translated from "Der Kriegsrufer" The War Cry, Berlin.

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Unhesitatingly they agreed, their eyes on his face, as though the issues of life and death were in his hands.

Proceeding with the ceremony, he prayed earnestly over the child and, after further talk with the women, left, promising to call in the morning. The baby, who was about twelve months old he learned later, was the child of the daughter, while the man in the shadows was the father of the child. It was 2.30 a.m. when he reached home, but at 9 o'clock he was at their home again.

"He's better," said the older woman in relief and gratitude, while the eyes of the younger woman spoke even more eloquently.

The doctor came and Perce retreated to the hall with Jack Summers himself. Jack was an old soldier, he found, and had been in the South African War. It was easy for the erstwhile soldiers to talk.

Out came the doctor.

"What have you done to this child? He was practically gone when I left last night. Now he's alive and kicking."

"It must have been prayer," said Perce.

When the doctor had departed Perce had an earnest talk with the family. It ended with a promise from them to attend his meeting that night as a thanksgiving for the child's restoration. They came—he had sent a comrade to call for them.

"And don't come without them," he had said. That evening both Jack and his wife knelt at the Penitent-form.

Perce and Collette went home with them, Perce's mind busy with Jack's problems. None knew better than he the pitfalls that would lie at Jack's feet. Habit—that had got Perce down so often despite good resolutions. Habit would trip Jack, it was more than likely, unless help was near. He spoke of this to Jack.

"Now pray, pray for strength and I will be on hand to help you."

He was as good as his word. At 5 a.m. he stood outside Jack's home ready to accompany him to work. Jack was a moulder at the foundry. Furnaces were blazing and a couple of dozen men were already in the workshop when the two men arrived. Always one for taking the bull by the horns, Perce stepped forward with a greeting.

"Good morning, men! You'll be interested to know that last night your old mate Jack, here, was converted in The Salvation Army meeting. He has your best wishes I'm sure, as he starts out on his new life. If any of you can lend him a helping hand I'll be grateful and so will he." Then followed an invita-

tion to the meetings and a brief but earnest word concerning their own salvation.

The men's responses varied, but were in the main congratulatory.

"Good on you Jack!" "I'll give you a week." "Don't forget the old score," and so on.

That evening Perce was waiting when Jack emerged, and morning and evening for a week he accompanied his new convert to and from work. On pay-night Jack remembered his obligations.

"Like to come with me while I pay my debts, Captain?" he inquired, a little diffidently.

Perce was quite willing. Jack's conversion, he knew, was the talk of the place and bets had been freely laid as to his ability or otherwise to "keep religion". None, however, sought to tempt him to drink while the Army Captain was doing the round of the bar with his "War Cry."

The next thing was to give Jack some responsibility. He was stalwart and still maintained his military bearing. He could carry the flag to advantage—but the flag was a precious emblem. Dare they hand it to a man who so short a time before had been rolling in the gutter?

Perce talked the matter over with Collette. He prayed about it. Finally he approached Jack on the question, pointing out to him the sacredness of the office. As an old soldier Jack knew how precious were the colours. Nothing could have helped him more than to be entrusted with them. Proudly and reverently he carried the flag.

Did he dream that some day, when he was an old man, he would be buried under it?

Jack stood. His whole family was converted and he and they became working soldiers.

And did the Catholic Mayor keep his word and buy Jack his first suit of uniform? He did, indeed, paying up with the generous remark, "God bless you Captain! You've saved me the price of a good many police uniforms."

(To be continued)

TWELVE TO ONE

ALCOHOLICS are involved in twelve times more divorces than non-alcoholics, says Dr. Robert Fleming, director of the Peter Bent Brigham Hospital Alcoholism Clinic. He told a Boston university course on alcoholism that he drew his conclusions from statistics of work done at the Boston Hospital clinic.



That evening Jack went to the Penitent-form.

REFORMER OF EDUCATION METHODS

HONOURED BY STAMP



CZECHOSLOVAKIA has issued a stamp in honour of the Reverend John Amos Comenius, a clergyman to whom Canadian school children owe a debt of gratitude, whether they know it or

not.

When Comenius was born in 1592, schools were a harsh place. Students were made to learn their lessons in Latin; they were given extremely difficult subjects to master without regard to their age; and they were punished mercilessly if they failed. Many students fled from school broken in health and spirit.

Comenius remembered his sad school experience after he became a minister. He wrote a book, "Didactia Magna", which set forth the errors of education and proposed a remedy. His book marks a milestone in the history of education.

He urged that education should follow the natural development of the child, from the simple to the complex, from the known to the unknown. He pleaded for a gentle discipline, with the teacher serving as leader, not master; for use of the mother tongue in instruction rather than Latin; and for practical study (things to do and things to make).

Comenius wrote another book, "The Gate of Languages Unlocked," which made learning of another language much easier.

Though he made life happier and easier for millions of students, he had a hard, unhappy life himself. At the age of twelve he lost both parents and two sisters in a plague.

Hounded by religious persecution he preached brotherhood and pleaded for unity among Christians.

He is considered by many to be father of the ecumenical movement which seeks to unite churches today in harmonious fellowship.

It may seem surprising that the Czech Communist government should have chosen to honour such a gentle Christian teacher on its postage. Communists are showing a tendency to "borrow" Christian heroes for propaganda purposes but no one is fooled. Comenius would never have approved Communism.



PART OF THE LARGE MAP displayed at a stamp exhibition in Berlin, Germany, which showed all countries of the world which are members of the World Post Union.

RECORD INDIAN SONGS

ABOUT forty years ago a recording was made of some North American Indians, with beat of drum and thud of feet, singing some of their tribal songs—songs which by then were seldom heard, and today are almost forgotten.

Modern recordings of these early efforts have now been made by the American Library of Congress, so that the old songs can once again be heard to advantage and studied.

Perhaps these old folk songs will inspire some American or Canadian composer in the way that old Negro tunes inspired Anton Dvorak and Stephen Foster.

How to Open a New Book

HOLD the book with its back on a smooth or covered table; let the front board down, then the other, holding the leaves in one hand while you open a few leaves at the back, then a few at the front, and so on, alternately opening back and front, gently pressing open the sections till you reach the centre of the volume. Do this two or three times and you will obtain the best results.

Open the volume violently or carelessly in any one place and you will likely break the back and cause a start in the leaves. Never force the back of the book.

"A connoisseur many years ago, an excellent customer of mine, who thought he knew perfectly how to handle books, came into my office when I had an expensive binding just brought from the bindery ready to be sent home; he, before my eyes, took hold of the volume and tightly holding the leaves in each hand, instead of allowing them free play, violently opened it in the center and exclaimed: 'How beautifully your bindings open!' I almost fainted. He had broken the back of the volume and it had to be rebound."

Modern Bookbinding

STAMP THAT LETTER

IS there a reader who doesn't, once or more yearly, write a letter or send a parcel to friends or correspondents abroad? If there is, then this doesn't apply to him—yet.

A friend of ours, in the Netherlands, has written recently stating that many letters, and many parcels, are arriving there from Canada without postage stamps—a postage meter, either Post-Office or business, is being used. He jokingly asks, "What's the matter with you Canadians—are you ashamed of your stamps, or just lazy?"

In a more serious vein he goes on to tell of the stamp-collecting interest among some of his friends, and the particular interest in Canada and Canadian stamps, suggesting that stamps can create an interest and an appetite for more information about the country issuing it.

We showed the letter to Walter Herbert, Director of the Canada Foundation. "He's dead right," says Walter, "I could tell you story after story of how a stamp started a chain reaction of inquiry and study of a country. As you know, we have quite a bit of correspondence overseas, and wherever we can, we put every different type of Canadian stamp on the envelope. Our stamps can do a great deal to tell other peoples about Canada."

Let's put that wonderful invention, the postage meter, aside for foreign mail, and stamp those letters.

Citizenship Items.

A pleasing development of radar is its application to the needs of blind people. A unit has been invented—small enough to be carried in the hand—which conveys to the holder warnings of solid objects in the way.

TYPISTS AHoy!

A NEW electric-powered rubber eraser is designed to save time in the office. It looks something like a small electric drill, but conceals an eraser which spins at 3000 r.p.m. when the trigger is pressed.

It is claimed that it will rub out without damaging the paper. The erasers are interchangeable, some having pointed shapes for rubbing out fine detail lines.

EGG FANCIER

A NEWINGTON, Conn. man, L. L. Redick, who has been collecting birds' eggs for sixty-seven of his eighty-five years, now has 4,550 eggs from many parts of the world.

He never sold an egg but would trade for one he didn't have. Many of the species Redick has are unknown in the United States.

During his travels as foreign representative for a New Britain firm, Redick compiled his outstanding collection for the bird sanctuary he maintains on his estate. His work carried him to virtually every country in the world.

THE NUTRITIOUS PEANUT

ALMOST every one likes roasted peanuts. Now we are discovering that they have such a high nutritive value that their use should be encouraged.

Dr. Henry C. Sherman, widely known and highly esteemed in the field of nutrition, has pointed out that the peanut contains a generous amount of protein which compares favourably in value with the protein of milk, cheese, meat and eggs. In addition to protein, calcium, the B vitamin and iron are included.

Since peanuts contain no sugar they have an advantage over candy and soft drinks which are harmful to the teeth.

NO TRAPPING NEEDED NOW

ALL women, who dislike the idea of wearing a little dead animal around their necks, or who object to the considerable weight of most fur coats, or who have felt they could not afford to buy one will rejoice over the news that we are to have nylon fur.

It seems that scientists of the Defense Board of Canada were the first to develop nylon fur. They were looking for a cheap fur from which to make an army shirt for men serving in the Arctic regions. In their search they discovered that they could make fur from nylon, fur that was lighter and longer wearing than real fur but just as warm.

A British firm bought the patent, and is now producing nylon fur at a factory in County Durham. The "furriers" they hired deserve a special tribute for being so versatile; they are ex-miners out of work. They, their wives and daughters have been specially trained by skilled furriers brought from London and are rapidly becoming experts.

The new nylon cloth is cut just as carefully as the genuine fur, and styled just as smartly. Persian, mink, beaver, leopard, ermine and chinchilla have been made up in full-length and knee-length coats, jackets, stoles, muffs and hats. These were all modelled at a recent convention at the King Edward Hotel, in Toronto.

Besides its humaneness, one of the greatest blessings of nylon fur is that it is mothproof and will eliminate cold storage bills. Also, it will not burn or rub off and can be washed with ordinary soap and water. Think of the cleaning bills you'll save!

Of course, the price for a nylon fur coat will be much less than that for a genuine fur coat. A nylon mink coat will retail for about fifty guineas, or about \$140 in Unit-

ed States currency. Buyers for the export trade are competing for them now, and those from Canada and the United States have asked for the factory's whole output. However, part of the factory is still making garments for our troops in colder climates.

To animal-lovers and those who despise cruelty in any form, the best news of all is that there is bound to be a decrease in the trapping of wild animals.

Now, thanks to science, all women who love the flattery of fur can enjoy it with a clear conscience.

Our Dumb Animals.

The Netherlands has reclaimed from the sea, lake and marsh about thirty per cent of its total land area. More than half its people live below sea level, protected by 1,800 miles of dikes and 2,000 pumping units.



THE ARMY IN THE WELFARE STATE

How the Social Work is Carried On in Britain

IT has been suggested that there is no longer need for Salvation Army social work now that we have a Welfare State: everyone is provided for by means of pensions or grants from the National Insurance Fund. The query arises as to what the goodwill officer does all day, and what use is made of the money contributed by friends of the Army.

These officers know of the many old-age pensioners who, living alone, receive at the most two pounds ten shillings per week. From this comparatively small amount in these days they must pay for their food, fuel, and clothing, to mention only the necessities of life. They may not need much new clothing, but when clothes have to serve as blankets, which cannot be replaced because of the high price, they soon wear out before new ones can be afforded.

To lonely folk a fire is not merely warmth, it is company—something alive in their room—but the price of coal does not permit such a luxury unless it is really cold, and not always then. Their pension may keep such people from starving or freezing, but the Army helps to provide the little extras which make life worth living.

What of the old lady, living with two nieces in two rooms, who showed a visiting Salvationist a pair of shoes she bought sixteen years ago—the last pair she had been able to afford? The shoes she was given during this visit, though not new, were a wonderful gift to her.

One old couple, visited by a Goodwill officer, lived in a basement. The woman, aged eighty-three years, had fallen down the stairs and had only her seventy-one-year-old husband to care for her. The practical assistance they needed was given and, in addition, they had the know-

ledge that someone was interested in them.

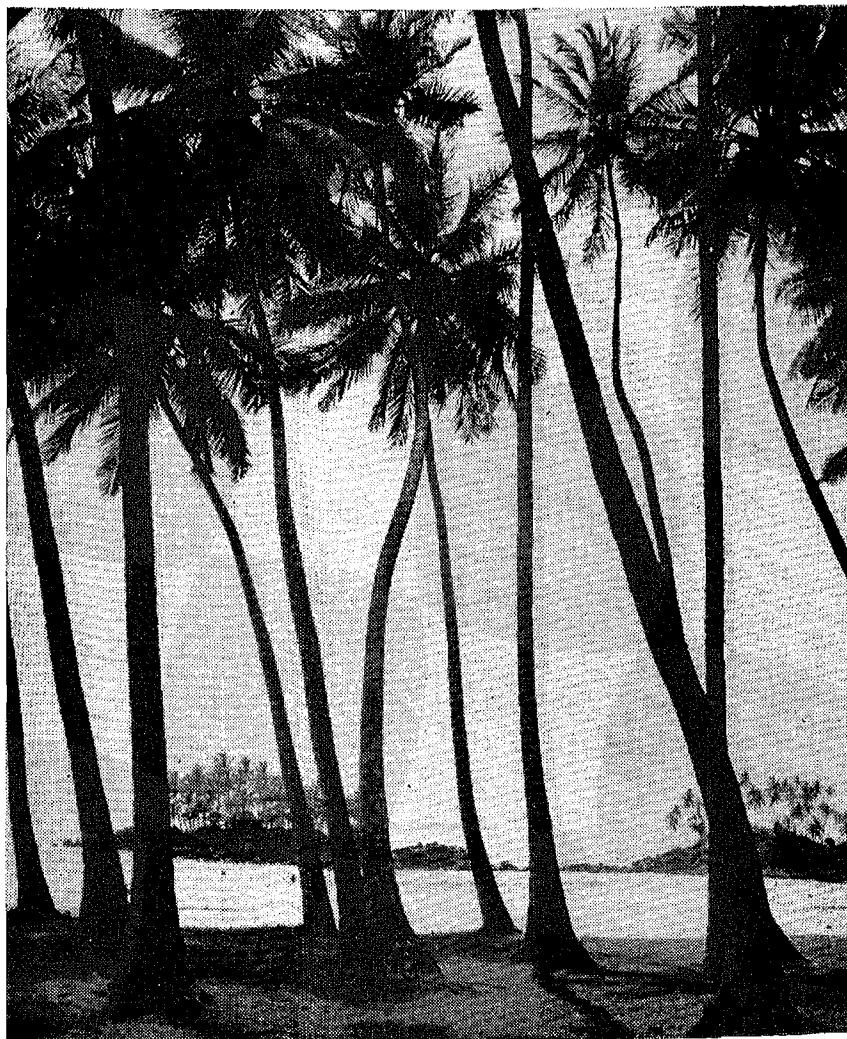
At many of our Goodwill Centres three-course meals are provided for old-age pensioners at a charge of elevenpence a day. Meals for infirm pensioners are taken to their homes, but they miss the companionship which means almost as much as the food to those who can meet at the Centre. Many of the pensioners arrive before twelve noon, when the meal is served, and afterward stay, talking or resting, until a cup of tea and refreshments are served, gratis, at three o'clock. Before they go home the officer conducts an epilogue which they greatly appreciate.

Goodwill officers spend much of their time visiting people in their homes; where necessary they render practical assistance on the spot. To many who cannot leave their home—usually just one room—the visit of the Army officer is a bright spot in their day; a few words of cheer, a verse or two from the Scriptures and a prayer before the officer must be on her way, leave an influence which cheers the lonely heart. At Hoxton officers go every night to put an old lady to bed; crippled with arthritis, and living on the third floor, she is almost entirely dependent upon the home help and the Salvation Army officer.

It is not only old people, however, who need the help of the Army. Many young mothers whose husbands cannot, or will not, support them find that the struggle to make ends meet is only too often unsuccessful. The husband of a young mother with three children, the eldest five years of age, is in hospital slowly dying from an incurable disease. She receives three pounds eleven shillings per week from the Assistance Board, and has four people to feed and clothe, rent to pay

(Continued foot column 3)

A TYPICAL SCENE among the tropical islands of the West Indies, where The Salvation Army has been at work since 1887. A story of the work there is published on this page.

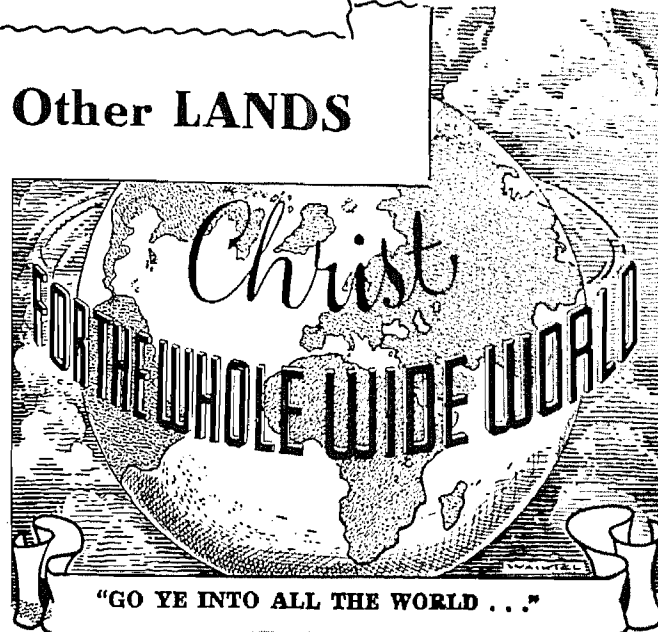


SEPTEMBER 18, 1954

With the FLAG

In Other LANDS

Glimpses
of the
Army's
Missionary
Work



Missionary's Prayer Answered

A Story of the West Indies

By Senior Major Lily Barrass



I WAS always taught that "Prayer changes things," but I remember one direct answer to prayer. I was the commanding officer of a corps, with a small home attached. Fernando, a young widower with a small son, would never come into the hall. He would just stand at the open window and listen to the message.

One day, in the street, he was taken ill with a haemorrhage and, strange to say, he made his way to the Army. He was sure he was going to die and wished to leave his boy with us. I told him to consult his mother first, and if she did not want the child to bring him along. The important thing at that moment was to get him into hospital. I gave him a letter to the director, asking his immediate attention for Fernando, as he was losing blood terribly.

On the following visiting day, in company with the corps sergeant-major I went to see him and I could hardly believe that this frail sick man was the strong healthy fellow of a few days before. He had continually lost blood and had to keep his mouth covered.

The ward was very noisy and I

(Continued from column 2)

and fuel to provide, apart from paying bus fares and buying extras to take every time she visits her husband. Quite understandably she could not afford to buy a pram for the baby, so one was sent from the Goodwill Centre with advice on how best to manage on the money she receives.

A woman whose husband is serving a prison sentence is very grateful that she can leave her little boy at the Salvation Army day nursery from 7.30 a.m. until 5.30 p.m. The nursery is only for children whose mothers are in special circumstances, who really must go to work; but each day twenty-five little folk arrived, to be fed, watched, and entertained throughout the day.

Many other examples of the necessity of our Goodwill work could be given, for a weekly pension does not solve every problem, nor does it always meet the main need.

The War Cry, London

whispered to him: "Fernando, do you believe in prayer—I mean just talking to God, as you have heard us doing when you have listened at the window?" (He had been brought up to render worship to the spirits.) I said we were going to pray for him, asking God to help him. He could only nod his head. How I felt the divine Presence with us!

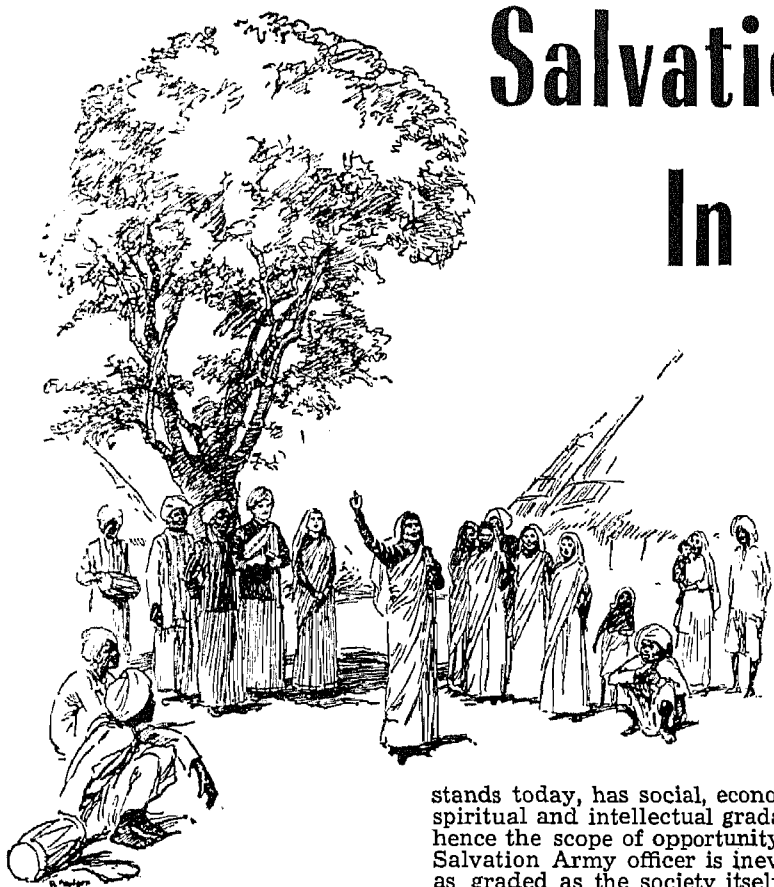
As I prayed the babble of talk ceased. When I finished, Fernando took the white cloth away from his mouth—the bleeding had ceased during prayer. Soon everyone in the ward knew, visitors and patients. When he was well enough he was allowed out and he came straight to the hall.

That Easter Sunday morning he gave his heart to God. His mother gave the "spirits" the credit for the restoration of his health, but Fernando knew to whom the praise belonged and like the man in the Bible, he told everybody.

A modern form of pioneering was undertaken in one of the United States territories by The Salvation Army when it was arranged for cadets to tour in a motorcade. In all, eighty-three towns were visited during the tour.

One Salvation Army territory in the United States recently added to its staff a travelling spiritual specialist, whose responsibility was to interpret the Army's work to committees in isolated areas. In these, the people had never heard an Army speaker and in some cases were surprised to learn that its primal emphasis was on soul-saving.

Out of the unexpected meeting of two Christian Mission converts—John Gore, a London railwayman, and Edward Saunders, a Yorkshire builder—in the Adelaide, Australia, Methodist Church, in 1880, there came the commencement of Salvation Army work in the Commonwealth of Australia. Social enterprise on behalf of ex-prisoners and women began in 1883, and a year later Australia dedicated her first missionary officers.



Salvation Army Opportunities In India

By Captain Mannam Samuel

Divisional Young People's Secretary, Bapatla

INDIA is a land of variations; variations in climatic conditions, in daily habits of life and in social standards. One can see the old type two-bullock bandy trudging along at a speed of two miles an hour and at the same time an airplane can be seen on high travelling at 400 miles an hour.

India has the credit and the discredit of having the richest man and the poorest man in the world. Women are occupying positions of responsibility and authority, and yet the woman is not generally recognized as equal to the man. This drawback is fast disappearing among the educated classes, however.

The habits and customs of the northern Indian are entirely different from those of a southern Indian. In these many variations the one thing that has contributed to the unity of the country is its religion, Hinduism. The man in the extreme boiling south and the man in the extreme freezing north have the same religious formalities and ceremonies, and their lives to a great degree are governed by them.

Many other religions such as Buddhism, Jainism and Sikkism have also sprung up. Though they mainly came in opposition to Hinduism yet, sooner or later, after the death of their founders, they have either waned in strength or, as in many cases, have been absorbed by Hinduism; so that in the present Hindu society there is room to justify the worship of idols and the contemplation of the most abstract terms of "Advaita"—the school of thought maintaining that one is a part of God: Advaita—oneness.

The form of Hinduism simplified to meet the understanding of the common man includes the worship of stone and the like. Religion for the common man is nothing but the observance of an occasional festival when, coaxed by his wife, he bows down before his idol, and forgets all about it until the next festival comes round.

This type of religion having gone on and on for centuries, men today are being guided more or less by tradition rather than by the underlying religious precept. While such is the case with the average villager, the educated classes have drifted to the other extremity of almost godless living. They no more believe in the religion to which their fathers and forefathers inseparably attached themselves.

In short, Indian society, as it

stands today, has social, economical, spiritual and intellectual gradations; hence the scope of opportunity for a Salvation Army officer is inevitably as graded as the society itself.

Once, when I was addressing some people who had recently given up their faith in Hinduism, I found that all my speaking, which I had thought was elementary enough for them to grasp, was incomprehensible to these babes in Christ. What was needed was simple conversation-like speaking.

Such people, and the majority of India's population is of this type, do not need men of great learning to preach the Gospel, but well-trained theologians who will speak their

language and who are Spirit-filled.

Now regarding the social approach: The early missionaries saw the deplorable inequalities between, and sometimes the inhuman inflictions made by, one caste upon the other. Untouchability was, and still is in some remote quarters, a dreadful demon stalking through the length and breadth of this vast land, and treading the lives of innumerable generations under its iron heel; and this is no flowery language.

To such oppressed people the message of Christ was one of liberation and uplift; and they, in their thousands, nay, in their hundreds of thousands, have turned from the faith of oppression to the faith of liberty.

This, in its very nature, is a social change-over, and is, of course, a necessary precedent to the spiritual change-over. Unfortunately, many of these people, who had changed their faith overnight, have not since been carefully led into the Kingdom. A few abstentions from heathen customs, and it has been taken for granted that they were well-founded in Christianity; but those to whom their former religion was nothing but a festive occasion could not conceive that Christ's religion was much more than mere form and ceremony.

The majority of people converted in the mass show no difference in their daily conduct from that of

their neighbour who is still a Hindu. It is up to us, as Salvationists, therefore, to try to lead them into the Kingdom, and this constitutes the bulk of our work in India.

Colonel Robert Sandall, in the second volume of his History of The Salvation Army, records that the converts from caste Hindus to Christianity, after years of laborious and faithful service, could be counted on the fingers of one's hands.

Why is this? I think the answer is to be found in what I have said earlier in this article: Hinduism has an amazing capacity to absorb all the good from all religions and still be distinct. The partial ethical light of Hinduism has blinded men's eyes to the full spiritual light of Christianity.

"Unapproachables"

Our Indian officers, most of whom have come into the ranks of the Army from the converts of the low castes, had a dreadful inferiority complex, and as a result they considered high caste Hindus as "unapproachables". In a sense these caste Hindus became "untouchables" to our officers. Now, however, they are casting away the garment of inferiority and are taking the message to the Hindus with encouraging results.

Today in India, as in many other Asiatic countries, criticism is being made by interested bodies of the economic inequalities everywhere prevalent. The common man, whose economic status is very low, is being easily beguiled by alluring promises, unaware that the ideals of those who made them are detrimental to the religious precepts which are so near to his Indian heart.

How are we to counteract these irreligious ideologies? This is an international problem. Direct opposition will not help us, as has been proved in the recent history of many nations. The only way out is to make our own people into stalwart Christians, and to practise the full Gospel in our own lives.

Christianity in India has earned a name for itself by its social work, and how tremendous are the opportunities of The Salvation Army, which believes in "soap, soup and salvation!"

The need for social work is stupendous, and our success in evangelical work will largely depend upon the success we attain in the field of social services. If we can do only half the amount of social work in this country that we do in other lands we will be nearer our goal than ever before. The Government is quite alive to the social needs of the country and will surely help us.

A Grand Opportunity

The Government also has a bold plan to completely eradicate illiteracy by 1961, and it is seeking the co-operation of private agencies in this connection. Many political parties are eager to avail themselves of this opportunity with a view to promoting their interests. This is a grand opportunity for The Salvation Army, for by this means we can influence many illiterate young men and women for Christ.

The uninterestedness of the Army in politics, its international aspect, its fund of experience in the field of social services, and its straightforward presentation of the Gospel, afford bountiful opportunities for its officers in this land of India. Will you come over and help us?

The World About Us

DISPENSARY OPENED

THE second dispensary has been opened by the Army in Central Celebes. The bamboo buildings were set up by the government and declared open by the chief district official. A qualified officer-nurse volunteered for the work in this lonely mountain post.

BANDSMEN WITNESS AT WORK

WORK-DAY religion means that a Salvationist is always on duty, whether in uniform or out of uniform. Bandsmen of the Springburn Corps, who are employed at a Glasgow, Scotland, railway repairs depot, have assisted (in their work-day clothes) when their commanding officer conducts a series of mid-day open-air meetings at the works. Good follow-up work has also been done by these Salvationists among their fellow-workmen.

FEARLESS MISSIONARY

AN Australian woman missionary officer, Sr. Captain Lee, tells of a visit to a village in Mid-Celebes where "a bad outbreak of influenza and pneumonia had caused many deaths. These villages are in an area not especially peaceful; our way led through quite a bit of forest land and it was queer to be riding through it in dead silence, with a guard at front and at back, watching every tree, examining every foot of ground, and with spears poised. But I had no sense of fear, only a very real sense that He that keepeth Israel neither slumbers nor sleeps."

CANADIAN IN AUSTRALIA

AN excellent work in support of a missionary endeavour is carried on from Australia by Major T. Burr (R). The Major is a former Canadian officer, and his daughter, Catherine (now Mrs. Captain B. Ayers), taught school in Western Canada before entering training for officership at the International Training College, London, Eng. Captain and Mrs. Ayers are now on homeland furlough in Australia, following a period of missionary service in Surinam, Dutch Guiana, in the Central America and West Indies Territory.

MOBILE CITADEL INSTITUTED

TO minister to the spiritual needs of mushrooming populations around the atomic plants of Ohio, Brigadier P. Seiler has instituted the mobile citadel.

This consecrated bus is used for youth and adult meetings where no Army hall is available. A small reading desk and portable organ are placed near the inside front of the bus, and since there are only forty-two seats for the congregation there is generally a "capacity house."

Here is a place of worship, sometimes here, sometimes there, but everywhere greatly needed and appreciated.

AID FIREMEN IN TRINIDAD

WHEN a fire completely destroyed the Royal Theatre adjacent to the Central Corps hall in Port-of-Spain, Trinidad, Salvationists were quickly on the scene and arranged to supply much-appreciated refreshment to the fire fighters.

Canadian Weekend at Old Orchard

The Territorial Commander Leads Blessing-filled Meetings

SPIRITUAL blessings swept through the historic town of Old Orchard, Maine, during the weekend of August 21-22, as the 1954 Salvation Army camp meetings commenced.

Many hundreds of people from all parts of New England and many states beyond, as well as Canada, converged upon the beautiful pine grove by the sea, attracted by the sixty-ninth series of meetings to be conducted there by the Army.

The names at the top of the billing for the weekend were Commissioner Wm. R. Dalziel, the Territorial Commander for Canada, and Mrs. Dalziel. The Commissioner was mightily used of God as he delivered clear and convincing exhortations. He skilfully aimed his messages at saint as well as sinner, giving new light to the believer, as well as revealing the possibility of new life to the unbeliever.

Sterling support was rendered Commissioner and Mrs. Dalziel by the Provincial Commander, and Mrs. Colonel W. Fox, the divisional officers, and members of the provincial and divisional staffs.

A big "plus" was added to the enjoyment and inspiration of the weekend by the presence and playing of the renowned Montreal Citadel Band, led by Bandmaster N. Audoire. This top-flight Army musical combination, accompanied by Lt.-Colonel A. Keith, Divisional Commander, and Mrs. Keith, presented band music which was consistently thrilling and brilliant. The featured vocalist, also from Canada was 1st-Lieut. Margaret Macfarlane, whose rich contralto voice contributed much to the sacred influences of the two days. The Old Orchard Camp provincial ensemble also gave excellent service under the direction of Bandmaster E. Foster.

Sunday Morning

Colonel Fox opened the meeting and, as always, God seemed very near in the lovely setting of the cathedral in the pines. Later, he turned the service over to Commissioner Dalziel, who piloted the proceedings, climaxing the meeting by speaking in a forthright and frank manner and leading his hearers to a high plateau of spiritual blessing.

His message was an extremely practical and down-to-earth exposition of a well-known New Testa-

ment verse. The Commissioner focused thought upon "some exercises which develop a sound mind," and brought fresh insight and new revelation to every-day problems of every-day people.

In the moving moments of the prayer meeting there was much soul-seeking and, undoubtedly, there were numberless reconsecrations to God made during these moments.

Up - to - the - minute testimonies which brought much help were given by Bandsmen W. Dunk and A. Daley, of Montreal. Also participating were Mrs. Commissioner Dalziel, Mrs. Colonel Fox and Captain N. Marshall.

Sunday Afternoon

An old-fashioned praise meeting was the order of the afternoon. Commissioner Dalziel presided, and his timely message, plus the crowd-pleasing musical items, made the programme a most satisfying one.

The Commissioner discussed "The Christian Family" and, in his sincere straightforward manner, briefly but impressively stressed the importance of making one's family life truly Christian. He stated, "A Christian home does not come as an haphazard affair, but it must be established purposefully."

Top-calibre musical contributions added enjoyment to the interest-packed afternoon. Heard were the Montreal Citadel Band in the march, "Indomitable"; in the air varie, "The Old Wells"; and in the classical selection, "Moments With Tchaikovsky"; Bandsman J. Peppy in the soprano cornet solo, "Tucker"; Deputy-Bandmaster A. Smith and Bandsman W. Marsh in the cornet duet, "Always Cheerful"; Lieutenant Macfarlane in the chorale, "Hallelujah," with band accompaniment, and Sr.-Captain J. Phelan in a piano medley.

Others who took part were Colonel Fox, Lt.-Colonel D. Coy and Mrs. Brigadier J. Baggs.

Sunday Night

More than 2,500 people made their way into the grove on Sunday night. As the service commenced, Colonel Fox led the opening song, Colonel Keith offered prayer, and Mrs. Commissioner Dalziel read from the Bible. Then Colonel Fox presented the Commissioner, who took over

(Continued foot column 4)

New Territorial Commander For Canada

Commissioner

W. Wycliffe Booth



THE General has appointed Commissioner W. Wycliffe Booth as the Territorial Commander of the Canadian Territory. The newly-appointed leader is a grandson of the Founder, General William Booth, and Catherine Booth, and younger son of General and Mrs. Bramwell Booth. He became an officer from High Barnet Corps, England, in 1916, and married Captain Renée Peyron, daughter of Commissioner and Mrs. A. Peyron. Four of their children are officers.

Commissioner and Mrs. Booth have served in the British Territory, in Switzerland, and in France, where the Commissioner was Territorial Commander. He was appointed to the command of Norway in 1951, and has had a successful term in that country. He was one of the nominees for the position of General at the High Council held this year, when Commissioner W. Klitching was elected international leader of The Salvation Army.

Many Canadian Salvationists will recall that Commissioner Booth, when a young officer, accompanied his father as ADC during one of Bramwell Booth's memorable visits to the Dominion.

It is expected that the new territorial leaders will arrive in Canada early in January. Commissioner and Mrs. Wm. R. Dalziel will retire December 31.

Visiting Norway's West Coast

AFTER participating in the opening ceremonies of the Concordia camp for life-saving guards and their leaders on Oslo Fjord, Mrs. Commissioner E. Dibden, wife of the Chief of the staff, travelled across the mountains to Bergen on the west coast of Norway, to conduct the meetings and to inspect social institutions in this old town.

In the holiness gathering on Sunday morning a good representation of the public and the Army gathered to hear Mrs. Dibden's Bible message. Bergen I Band and Bergen II String Band assisted in the meeting. A large concourse of people witnessed the open-air campaign in the market-place on Sunday afternoon and the procession back to the hall.

In spite of the holiday season, Bergen Temple was filled for the last meeting of the day. Mrs. Dibden captured and kept the interest of the congregation and, at the close, five seekers were registered.

During the weekend Mrs. Dibden also inspected the slum posts, the large and modern children's home, the summer colony for children, and institutions of the Men's Social Work.

(Continued from column 2)

as leader of the meeting. The Montreal Citadel Band rendered its final contribution of the weekend, a selection, "Perfect Submission."

A song was conducted by Brigadier Baggs, Lieutenant Macfarlane sang, "Oh, Be Saved," and gave her personal testimony as well as a most interesting resume of her work while a member of the evangelistic team in the Canadian Territory.

Then Commissioner Dalziel, in his lucid and logical way, pointed his attentive listeners to the four steps of faith, as evidenced in the life of Moses. The absolute need for faith was stressed, both to those whose Christian experience was unsatisfactory and to those who had lost the way. The message was simple and direct, and its challenge roused many from spiritual lethargy and kindled fires in many hearts.

Saturday Night

Before an appreciative audience of more than 2,000 people, the Montreal Citadel Band gave a sparkling demonstration of its artistry and musicianship on Saturday night.

Colonel Fox introduced Commissioner Dalziel, who presided. The Commissioner stated at the beginning of the programme, "The Montreal Citadel Band is one of the finest expressions of Salvation Army music." The truth of his words was made apparent as, under the baton of Bandmaster Audoire, the band presented a programme pleasing to all tastes.

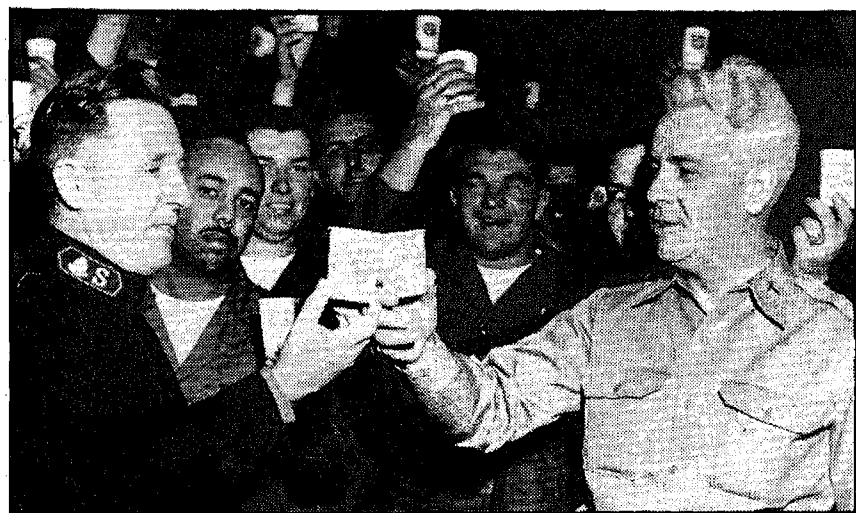
Included were the tone poems, "Heroes of the Faith" and "Where Duty Calls"; the selections, "Treasures from Tchaikovsky" and "American Melodies"; the travelogue, "All Round the World"; and the march "Anthem of the Free."

Contrast was added by the singing of the spiritual, "Nobody Knows," by the Montreal male voice party, and by Lieutenant Macfarlane's flawless presentation of the vocal solos, "Where'er You Walk" and "United to Christ."

The gifted instrumental soloists who thrilled with their renditions included Deputy-Bandmaster Smith, cornetist, who played "Begone, Vain World"; Bandsman Peppy, Soprano cornetist, who played "A Scottish Melody"; and Bandsman P. Deadman, euphonium soloist, who rendered "Old Black Joe."

Also participating were Mrs. Dalziel, Colonel Keith and Brigadier C. Knaap, Divisional Commander for the New Brunswick Division.

The War Cry, New York.



In Korea And Africa

MUCH NEEDED paper cups, sent from the United States to the Red Shield centre in Seoul, are being used by some of the troops, and (in the foreground) the Army leader in Korea - Colonel C. Widdowson, and by the 8th Army chaplain, Colonel E. Compton, are "toasting" the work. It is not only the hot coffee and doughnuts the men appreciate, but the genial fellowship and the sound advice supplied by the Salvationists.

SOUTH AFRICA is unique in that it has two training colleges - one for white cadets and the other for native Africans. The "Shepherds" session of the last named - just commissioned - is shown here with the Training Principal and Mrs. Brigadier H. Skjoldhammer, and other members of the staff.

THE WORLD PRESIDENT TO BE WELCOMED

At United Women's Rallies

PLANS are again being made to have a women's meeting at the Vancouver and Toronto congress gatherings. The women are privileged to have a meeting arranged for them alone, and an invitation is extended to all women—Salvationists and non-Salvationists alike, and especially to home leaguers—to be present. The Territorial President, Mrs. Commissioner Wm. R. Dalziel, is assured that the women of Canada will give our new World President, Mrs. General W. Kitching a warm, enthusiastic and affectionate welcome to our territory.

Working For One Master

Mrs. Kitching herself is looking forward to the united women's rally and her great desire is that the women of the Army in general, and the home leagues of the world in particular, be united in spirit and purpose. She has already written, "In the coming days and years let us feel that 'togetherness' which comes from the knowledge that we are working for one Master, from whom we derive all wisdom and knowledge and who gives us an abundance of His love and power."

The meeting in Toronto is receiving much attention and it is hoped that not only will there be a big attendance of the Toronto Division leagues, but many will come from the Hamilton, Mid-Ontario, Northern Ontario and even the London and Windsor divisions. The use of buses to aid in transportation is recommended both in Toronto and outside. A day's outing could be made of the trip, including attendance at the band festival at night. This event could be the start of a wonderful fall and winter programme.

In Vancouver the meeting will be held in the Temple on Monday, October 4, at 3 p.m., and in Toronto, at Cooke's Church, on Monday, October 18 at 2.30 p.m. Let all unite in extending to the new World President not only a typically warm Canadian welcome but in showing our oneness in spirit and purpose to bring Christ into the homes of the nation and thus help in bringing His Kingdom on earth.

HOME LEAGUE HAPPENINGS

By Mrs. Lieut.-Colonel W. Effer

Divisional Secretary for Newfoundland Division

MANY encouraging reports are being received from the island leagues and some of the important features are given herewith.

Conversions in home league meetings have been registered as follows: Corner Brook Citadel 1, Mt. Moriah Outpost 4, Gander 1, Grand Falls 2, and Windsor 1. Dedications: Windsor 2, Deer Lake 2, Glovertown 1, and Triton 1. New families won: Salt Pond 1, Campbelltown 1, and Change Island 1. Soldiers made: Seal Cove 2, and Hare Bay 1. Such figures are the ones which really count in our home league activities.

More than fifty per cent of the leagues have local building projects on hand, and many others are busy preparing for fall sales. A few leagues are worthy of special mention. Members of Grand Bank spent 275 hours in visitation and distributed 100 parcels to needy families. Home league meetings were continued right through the summer, with good results.

Our baby league, Lethbridge, is doing well; three new members have been added to the roll and they have raised \$133 for the building

fund, as well as donating \$17 towards the quarters.

The Mundy Pond League, through the medium of a turkey dinner, raised the sum of \$206, which enabled them to pay for the already installed new cupboards in the home league kitchen. They also donated \$44 to the corps. Mount Pearl, an outpost of the league, held its own sale and tea.

At St. Anthony the league, by means of a sale of work and a salad supper, raised \$300 towards the local building fund, also donating \$40 towards the renovating of the quarters.

During the months of July and August we were able to get around to some of the outposts. We could only spend a day at each place, making it impossible to have home league meetings, but we did see as many members as possible.

We called at Lower Island Cove where the annual garden party had been planned for that day. The rain poured down but this did not daunt the brave leaguers who were responsible for catering; thus the garden party was held in the school-



WILLOW RIVER, B.C., Home League members displaying the special award flag given for outstanding achievement in 1953. The flag was presented just before Envoy and Mrs. A. Mansell farewelled and Mrs. Mansell is shown on the left holding the flag, with Mrs. H. Smith, Home League Secretary on the right. Willow River is a small community and the secretary is the only Salvationist, soldiering at Prince George about twenty miles away. Most of the women in the area are leaguers. There is no hall available for meetings and they meet in each other's homes.

BLESS OUR FAMILIES

By Sr.-Captain E. Parr

Tune: Maryton

Oh, happy song that fills our hearts,
Where can we find the words to start
To thank our God for all His love,
His daily manna from above?

So bless our families, Lord, we pray,
Teach them to serve Thee day by day.
Oh, may their joys be found in Thee;
This is our prayer, our heartfelt plea.

Oh, keep our hearts brave, strong and true,
Always to find Thy work to do;
United in our family love,
Our faces turned to Heaven above.

And though the years be few, or more,
Whate'er for us Thou hast in store,
Just bless us now, and may we be,
Forever faithful, Lord, to Thee.

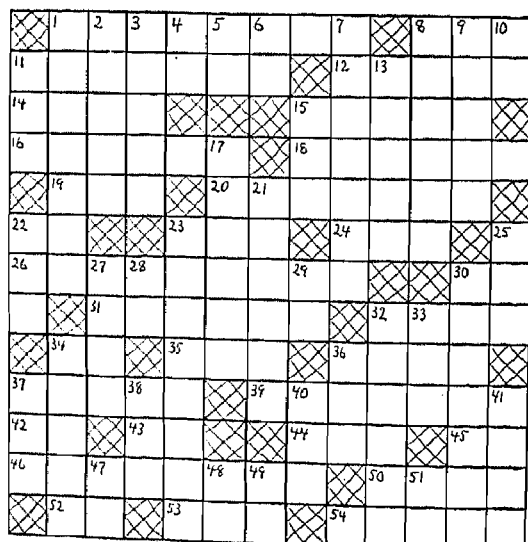
room, and more than 200 persons attended. At night there was a public meeting, when a helpful film was shown. More than \$400 came in that day.

Rocky Harbour was another port of call. There is no officer here, and we visited the sergeant-major of the corps, who is too sick to carry on. There was a packed hall for the meeting at night. We found that a few women gathered together as often as possible to hold a home league meeting. They keep the quarters clean, in readiness for an officer, and these middle-aged women even collected money and painted the outside of the hall as far as they could reach. Now they are waiting for the men to be free to finish the job.

A single man teacher-officer is stationed at Trout River. Here we met the Acting Home League Secretary, Mrs. Hann. We had a wonderful meeting at night.

In Newfoundland, it is the custom for the home leagues to provide free scholarships for deserving students. The money for this has been raised from the sale of articles donated by leagues for the exhibition which is held during the congress. For various reasons it was decided not to have the exhibition this year, yet we could not fail the students. It was suggested that perhaps the leaguers would like to give ten cents each towards this project. Already more than \$150 has been donated, so that once again the student scholarships are assured.

Bible Crossword Puzzles



No. 17

C. W.A.W. Co.

The Preacher Takes A Text

"The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity."—Eccl. 1: 1, 2.

HORIZONTAL

- 1 "let him . . . the days of darkness"
- 8 "That which hath been is . . ."
- 11 "The Preacher"
- 12 Flushed with success, and forgetting that "all is vanity"
- 14 Wind
- 15 "The . . . with the tongs both worketh in the coals"
- 16 "And David himself saith, in the book of . . ."
- 18 Loosed, as the colt that Jesus rode
- 19 "Be not rash with . . . mouth"
- 20 "as . . . unto a faithful . . ."
- 22 Compass point
- 23 Esau became this of Jacob
- 24 Feminine nickname
- 26 Very powerful
- 30 Micah suggests this note
- 31 "made their feet fast in the . . ."
- 32 ". . . the foundation on a rock"

- 34 "Tolly is set . . . great dignity"
 - 35 ". . . race is not to . . . swift"
 - 36 "All things have I seen in the . . . of my vanity"
 - 37 "because man . . . to his long home"
 - 39 Most precious
 - 42 "Who is . . . the wise man?"
 - 43 Lava in Canaan
 - 44 "All go unto . . . place"
 - 45 Each
 - 46 Oyster dishes
 - 50 Small coal trucks (Eng.)
 - 52 "A fool also is full . . . words"
 - 53 "Whatsoever . . . hand findeth to do, do it with . . . might"
 - 54 "Rejoice, O young man in thy . . ."
- Our Text from Ecclesiastes is 1, 8, 19, 20, 34, 35, 36, 52, 53, and 54 combined

VERTICAL

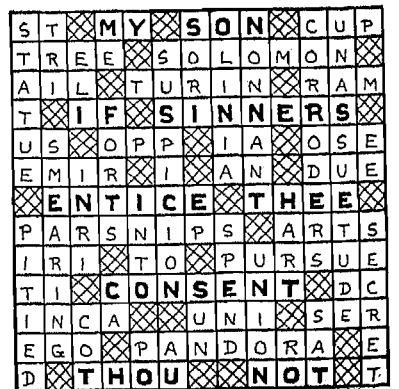
- 1 The cock that crew when Peter denied Christ was one
- 2 A Benjamite 1 Chron. 8:27
- 3 Feminine nickname
- 4 A measured remnant of remnant
- 5 Volume; state
- 6 Baron
- 7 "the . . . shall be very small"
- 8 "devout men, out of every . . ."
- 9 "And . . . sheep I have,

- which are not of this fold"
- 10 "For in due season . . . shall reap, if we faint not"
- 11 Script
- 13 Italian historian; atilt (anag.)
- 15 "If any man will . . . thee at the law, and take away thy coat"
- 17 Slight cut
- 21 Steamed
- 22 "two men to . . . secretly"
- 23 Disease of sheep affecting the feet
- 25 "and as many as ye shall find, . . . to the marriage"
- 27 Domestic slave

- 28 Measure
- 29 Canadian province
- 30 Incorrectly forwarded
- 32 City of Texas; old era (anag.)
- 33 Eternally
- 34 County of Michigan
- 36 Son of Jacob
- 37 Fuel
- 38 An Indian tree in Italy
- 40 Goddess of dawn (Gr. Myth.)
- 41 East Indian fabric; hats (anag.)
- 47 Continent the Israelites left
- 48 ". . . that men would praise the Lord for his goodness"
- 49 Pus, a combining form
- 51 Gold

Answers to
last week's
puzzle

A
WEEKLY
TEST
OF
BIBLE
KNOW-
LEDGE



No. 16

C. W.A.W. Co.

WOMEN'S PAGE

TREAT HOUSEHOLD LINENS WELL

For Long Faithful Service

BACK from her honeymoon, a bride, entertaining a group of her friends and relating her experiences as a housekeeper, said:

"... and the biggest thrill I get, believe it or not, is to stand in front of my linen closet. I just adore all the piles of lovely towels and sheets—everything looks so new and beautiful."

How early she has discovered one of the most enduring satisfactions of home-making—that well-stocked shelves in a linen closet are a symbol of a well-equipped home designed for gracious living.

What is an adequate supply of towels and sheets? There should be bed and bath linens to take care of everyday needs and sudden emergencies, such as illness, unexpected guests, and the possibility of the laundry being late.

Textiles Need A Rest

As the family begins to grow up and the demands on towels and sheets become greater, it is important to have enough on hand so that the same linens are not used again and again, week after week. Textile experts tell us that towels and sheets, like people, need a rest. Your household linens will wear much longer if you allow the cotton fibers to dry out thoroughly on linen closet shelves by having enough towels and sheets to rotate your supply. If there are not enough household textiles to go around, danger lies in shortening the lives of your existing supply by laundering and using immediately—without rest on cupboard shelves.

SURE HOPE

SO long as there are homes where fires burn
And there is bread;
So long as there are homes where lamps are lit
And prayers are said;
Although a people falter through the dark
And nations grope,
With God Himself back of these little homes,
We have sure hope.

Another suggestion for longer wear is to replenish your household supply regularly. Almost every homemaker has had the distressing experience of having all towels and sheets start to wear out at the same time. This will not happen if you make it a practice to fill in with a few extra from time to time.

You'll get longer wear from your towels and washcloths if you do not permit them to become too soiled. Whether you realize it or not, rubbing badly soiled towels or washcloths contributes more to fast wearing out than does actual use. Here we would state that good habit training of the small fry helps; for instance, disciplining Junior to rinse his hands instead of drying dirt and grime on freshly laundered towels.

If you urge your family to be considerate of your towel supply, you'll stretch the wear. For example, provide the men of your family with some sort of special cloth for drying razor blades. An-

THE OUTSTRETCHED HAND

BY SENIOR-MAJOR MARION NEILL

I FELT embarrassed when I lifted my eyes and saw the tiny, open, outstretched hand. The little girl was about three years old. She did not speak. She looked at me longingly.

Wonder was in her eyes as I said, "Sorry dear, it isn't candy. If it were, I would give you some." The foil-wrapped lozenges had looked like candy to her. All I could give her was a smile and a kind word as I passed on.

Long ago, Peter and John, on their way to the Temple, could not give the lame man what he wanted. But they gave what they could, imparting faith that resulted in a miracle. The man wanted and expected money. But the result of his meeting with the apostles was that he was restored to health, and was thus able to earn money and to secure

what he wanted through his own efforts.

When little people—or big people—look to us and we have to disappoint them, let us remember the words of Peter, "Such as I have give I thee." We all have something to give. The wave of the hand, a cheery greeting, a nod of recognition, may impart that which, in the good blessing of God, may help to renew spiritual strength, or increase courage to go on in the heavenly way. These simple actions may be an outward expression of our faith, hope, and love.

As we go about among the people and see their outstretched hands and longing eyes, may we not fail them. God help me to make the most of my opportunities, remembering, "I shall not pass this way again."



"FAMILY YEAR" is fast slipping by; only three more months remain. Have we taken advantage of the opportunities offered to win families for Christ? Let us make fullest use of the time remaining to emphasize the need of Christ in the home. The English family pictured above reminds us of the vast potential for good—or evil—inherent in such a group of young people.

other good idea is to have plenty of cleaning cloths or extra washcloths in bathroom and kitchen so that when something spills on the floor, one is not tempted to mop up with a towel.

To prolong the wear of your sheets experts caution you not to use a sheet or pillow case as a laundry bag. This adds an additional strain for which they were never intended. In winter, avoid leaving your sheets whipping on the line in a strong wind. If your sheets freeze on the line, it is best not to tear them off while they are stiff.

Mildew is another common household difficulty that can be avoided if you do not allow wet towels, washcloths or damp sheets to remain bundled up in a laundry bag. It is a good idea, too, to let freshly laundered linens dry out thoroughly, otherwise if your linen closet is not well ventilated, mildew may result.

Have you checked your clothespins lately? It is surprising how this one little cause may contribute to the faster wearing out of your towels and sheets. Be sure that clothespins are smooth, not rough

and splintery. Clip pins are good or, if regular clothespins are used, they should be smooth and well made. Remember, too, not to push down roughly on clothespins when hanging towels and sheets on the line. Often a pulled thread or snag is the result. Bed springs should be examined from time to time for rough edges, especially if it is your custom when in a hurry to remove sheets from the bed with a quick pull.

Now, with all this preliminary care, what if a towel or sheet does become snagged? In the case of a terry towel, the snag should be cut at the surface. Never pull a thread in terry or you may rip out a whole row of loops. Mend selvages, ravels or breaks immediately; quick repairs may add months of wear to your towels, washcloths or bathmats. This is true also of your sheets. If you see a ripped selvage, a rent or a small hole (possibly caused by too strong bleaches), catch the threads together before the tear widens.

Good towels and sheets deserve good care. If you treat your household linens well, they will serve you long and faithfully.

GRANDMOTHER'S SPECTACLES

"WOULDN'T you hate to wear glasses?" asked a small boy of his little playmate. "No-o," answered Donald reflectively, "not if I had my grandmother's kind. She sees just how to mend broken things; she sees lots of nice things to do on rainy days; she sees when folks are tired or sorry, and what'll make 'em feel better; and she always sees what you meant to do, even if you haven't got things just right."

"I asked her one day how she could see that way all the time, and she said it was the way she had learned to look at things as she grew older. So it must be the spectacles."

QUATRAIN

By
J. H.
MacArthur



WATCH how the rose its beauty does unfold
And you shall see a glimpse of heavenly bliss.
Thus in some future time, so we are told
The dark abodes of earth shall bloom like this.

HOW DO YOU RATE?

1. Have you been free from such harmful emotions as envy, jealousy or hatred?
2. Have you avoided fretting over small non-essentials which don't matter anyway?
3. Have you made it through the day without worrying about things which you can't control?
4. Have you made the first move in friendship, offering the first cheery word to someone?
5. Have you read something worthwhile: spiritually enriching, educational or informative?
6. Have you been enthusiastic about life, people, ideas, your family or your work?

"HOMEMAKER" PASSES ON

FOR many years editor of the popular "Homemaker" page of the old Toronto Globe and now the Globe and Mail, Mrs. Mona Purser recently passed to her reward. She was the daughter of Dr. Solomon Cleaver, a well-known Methodist minister of early-day Ontario fame, and her discerning and sympathetic treatment of letters from thousands of women readers of domestic and kindred subjects made her page easily the widest-read feature of the paper. She wrote numerous tributes to the work of The Salvation Army, including warm praise of the value of the Army's official organ, *The War Cry*. In her early journalistic days, Mrs. Purser prepared a widely-read young people's page in the *Globe*, under the pseudonym of "Polly Peel". As a supporter of the Army, she sat on the platform at women's gatherings more than once.

PAGE ELEVEN



THE PLACE OF THE BIBLE IN EVANGELISM

DR. A. M. Chirgwin has put us all in his debt by writing a new book, *The Bible in World Evangelism*. It is short, readable and packed with interesting material. It is based on the research which he has been doing since early in 1951 for the United Bible Societies and in connection with the World Council of Churches' Commission on Evangelism, but it is much more than a report—it is a living document.

Dr. Chirgwin sets out to answer two questions: first, what has been the place of the Bible in the evangelistic activity of the Church from the earliest times until now? Second, what place does the Bible occupy in that activity today? In seeking an answer to the first question he examines the practice of the early Church, the state of affairs in the Middle Ages and three great periods of renewal in the life of the Church—the Reformation (sixteenth century), the Puritan and Pietistic Movement (seventeenth century) and the Evangelical Revival (eighteenth century).

Dr. Chirgwin goes on to show how the great periods of renewal in the Church's life were periods in which men rediscovered the Bible and then passed to more familiar ground for Bible Society readers. For the place of the Bible in the evangelistic work of the contemporary Church is closely bound up with the work of the Bible Societies. This second part therefore is a carefully documented collection of evidence chosen from the experience of different Societies and from the author's own discoveries in visiting such widely different fields as the Near East and Central and South America. It is a perfect gold mine of information concerning the effect of the Bible on the lives of men and women all over the world and the fruitfulness of co-operation between the churches and the Bible Societies.

Simplicity Wins

SEVERAL years ago a newspaper turned its advertising, for one issue, over to university journalism students. One ad especially attracted attention. It was a two-column spread that consisted of nothing but a blank space with an inconspicuous black dot in the centre and the following words in small print: "This space has been cleaned by Ajax Dry Cleaning Co."

Frequently when called upon to give a testimony for Christ, Christians go on at lengths about ambitions, talents, and merits, forgetting the One who means so much to us, the Lord Jesus Christ. Perhaps testimonies would be more effective for Christ if personal ambitions, talents, and desires remained an inconspicuous dot surrounded by a large sphere of influence that testified to the cleansing power of Christ!

A Canadian Nonagenarian

A RECENT issue of *The War Cry* in the Southern, U.S.A. Territory, contains a salute to a former Canadian officer, Mrs. Commissioner Wm. McIntyre (R) who celebrated her ninetieth birthday in August. Mrs. McIntyre has been an officer since February 1885. In 1888 she was married to the then Adjutant William McIntyre, a Divisional Commander in Nova Scotia.

In 1893 they were transferred to the United States. Canadians join their American comrades in prayer that God may continue to bless Mrs. McIntyre with an overflowing measure of those lasting joys and satisfactions that come from a life so worth while, spent lavishly for others. The Commissioner was promoted to Glory in 1950.

cieties. Dr. Chirgwin sums up in four challenging statements which he feels that his book has established: The Bible has always been used in evangelism; the Bible is the best evangelistic tool there is; the Bible provides the "cutting edge" to evangelism and the Bible is for Everyman.

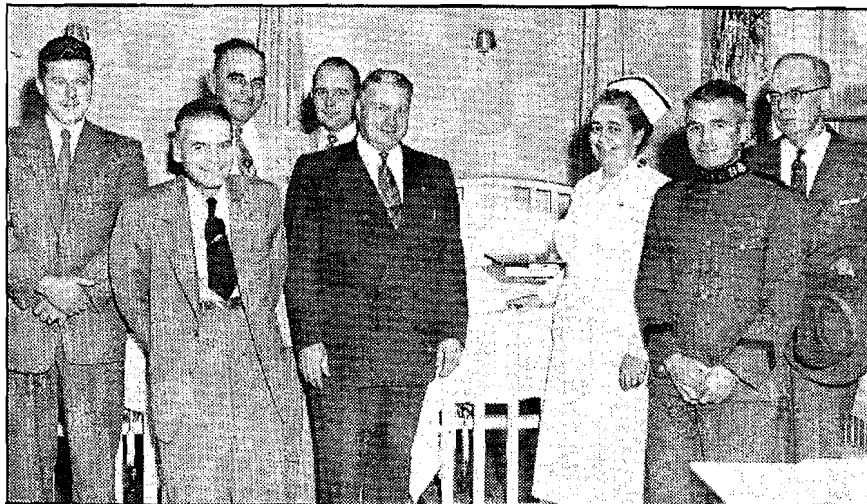
This is a good book—that was to be expected from Dr. Chirgwin—but it is more than that. It brings together into one short volume essential evidence for the assertion that the Bible is not only the food of the Church but the most important weapon in the Church's armoury. We may believe that already; but here are the proofs.

*The Bible in World Evangelism. A. M. Chirgwin, S.C.M. Press, 5s.



HELPING UNDER- PRIVILEGED CHILDREN

Mr. Ted Foulds, President of the Kinsmen's Club, Picton, shown presenting a cheque to Captain G. Heron (the former commanding officer) for the support of the Mid-Ontario fresh-air camp at Roblin Lake. Mrs. Heron looks on.



PRESENTATION of furnishings for a four-bed ward at the Calgary, Alta., Grace Hospital, by the four city Kiwanis Clubs. (Left to right): Kiwanians N. Birch, S. McGrath, M. Brunner, L. Reed, and W. Little; Major M. Croll, Superintendent; Sr.-Major B. Dumerton, Public Relations representative who dedicated the ward; and Mr. R. Bamlett, Chairman of the hospital committee of the Advisory Board.

LAUDS ARMY BANDSMEN

BEFORE leading the North Toronto Band in its first number at Davisville Park on a recent Sunday night, the Director of Music of the Irish Guards Band, Captain C. H. Jaeger, paid a sincere tribute to the Salvationists in his band. Speaking into the microphone, he said, "I want to say how excellent is the influence of the members of your organization, one that helps to give the band its good reputation, both musically and otherwise."

Then the bandmaster lifted his baton and led the band—augmented by four Salvationist guardsmen—in a spirited rendition of Meyerbeer's "Coronation March." He also led them in "Ave Verum" and other numbers, and the applause from the large number of persons who had gathered in the somewhat chilly atmosphere demonstrated their appreciation of both the bandmaster's presence and spirit, as well as the efficiency of the playing of the band.

For the remainder of the programme—which was presided over

A MISTAKE OVERRULED

A RECENT incident in *The War Cry* office showed how God overruled a mistake which would have prevented the publishing of a stirring message of a triumphant faith by a minister who has suffered persecution, and was expelled from a European country for preaching the Gospel.

A letter from the Editor requesting a contribution from this minister was incorrectly addressed. It was returned to the office, and was seen by a member of the department who did not ordinarily handle the mail, and who happened to know the correct address. The letter was correctly re-addressed and the message came duly to hand.

Readers of *The War Cry* will join the minister in prayer that his wife and family may be allowed to leave the Iron Curtain country where they are living, and join the husband and father in Canada.

Territorial Tersities

The financial secretary acknowledges, with thanks, receipt of \$3 donated for welfare work by "A Trio", Toronto.

Sr.-Captain Dora Taylor, who has been on homeland furlough, will be returning to missionary service and is booked to leave on the S.S. *Ascania* on October 20, 1954.

Major A. Rawlins, of Riverdale Corps, Toronto, is booked to conduct the morning devotions period over C.B.L. for the week of September 20 to 25, inclusive.

Mrs. Brigadier B. Jones and Sr.-Major L. Winsor have been awarded a Long Service Star, denoting the completion of thirty-five years' service as Salvation Army officers.

The address of Major Dorothy Barwick, Canadian missionary officer in South America, has been changed as follows: Rivadavia 3257, Sucursal 13, Casilla 33, Buenos Aires, Argentina.

Mrs. Sr.-Major J. Cooper wishes to express sincere thanks for the many messages of sympathy and assurance of prayers received in the recent passing of her father in Scotland.

A public meeting, sponsored by the Toronto League of Mercy, is planned for Wednesday, September 22, following a meeting for members only in the afternoon of the same day. Commissioner Wm. R. Dalziel will preside at night in Danforth hall.

Mrs. Brigadier A. Church (now furloughing in Canada) desires to express appreciation for the many messages of sympathy received in the passing of her mother, Mrs. A. Brown.

Interest will be added to the Dovercourt, Toronto, rally weekend October 2-3, by the presence of the Hamilton Citadel Singing Company; Gordon Vair, ventriloquist; and Corps Cadet Guardian J. Evenden, who will be the special speaker.

Colonel Y. Segawa, Field Secretary for Japan, is scheduled to visit Toronto on Sunday, September 19, taking part in the cadets' welcome meetings. Visits to corps in the London and Windsor, and Hamilton divisions are planned for the week previous.

Stratford Corps plans to celebrate its seventieth anniversary on the weekend of September 18-20. Greetings from former officers and soldiers will be appreciated. Address correspondence to 1st-Lieut. W. Ernst, 94 Caledonia Street, Stratford, Ont.

A noon-day prayer meeting is held every working day at Territorial Headquarters but, from now until the Congress begins, the Friday "knee-drill" will be devoted exclusively to prayers for an outpouring of the Spirit of God upon the Congress meetings. Various department heads are giving leadership to these prayer sessions.

The second annual Fall Festival of Music, sponsored by the West Toronto Corps, is to be held (D.V.) in the Bloor Street Collegiate on Saturday, September 25, at 8 p.m. This will feature the Hamilton Citadel Band and the West Toronto Songsters, special soloist being Mrs. W. Watson, of Hamilton Citadel. Colonel B. Coles (R) is booked as chairman.



A Page of Interest for OUR MUSICAL FRATERNITY

Bandsmen, Songsters, Soloists, Singing Company Members and Young People's Bandmembers



CALLING THE TUNES

By
Brigadier Gordon Avery

with which it is always associated. It was published in 1864 and was included in "Salvation Music, Vol. 1".

47. JERUSALEM

This tune is invariably called "Antioch" in other hymnals and is often credited: "Handel, arranged by Lowell Mason". Speaking of the Handelian origin of the tune, Professor H. Augustine Smith, of Boston University College of Music, says: "Handel's works have proved a fertile source for hymn tunes." He used over and over again the phrase with which the tune "Antioch" opens. Here the resemblance to "Lift Up Your Heads" ends, until we reach the second part of the tune, which seems to come from the first bars of "Comfort Ye, My People".

Lowell Mason has always been credited with the arrangement, which has proved to be a most popular hymn tune. In many hymnals the tune is associated with Isaac Watt's words, "Joy to the world, the Lord is come!" I wonder whether this association has produced the title "Jerusalem". Some older tune books give its title as "Comfort," suggestive of its Handelian origin. "Salvation Music, Vol. 1," gives the tune to the words, "Come, O my God, the promise seal".

Incidentally, Lowell Mason is reputed to have been one of the first in America to receive the degree of Doctor of Music, this honour being conferred upon him by the New York University in 1855.

45. JESUS OF NAZARETH.

The composer, Theodore E. Perkins, was born in 1831 at Poughkeepsie, New York, and was the son of a Baptist minister. He devoted a good deal of his time and thought to church music and compiled many books, especially for the use of Sunday schools.

The tune "Jesus of Nazareth" is associated with the well-known words by Miss Etta Campbell which were published in "Songs of Victory". It became very popular through being used by Mr. Sankey on his evangelical tour in Great Britain with D. L. Moody in 1874-6. It was included in the "Hallelujah Hymn Book" used in the Christian Mission and also in "Salvation Music, Vol. 1", so that it has been in constant use as far as the Army is concerned.

46. HE LEADETH ME.

Finding Dr. Gilmore's poem (based on the Twenty-third Psalm) in "The Watchman and Reflector", William B. Bradbury composed for it the tune

Song-Writing and Verse-Making

By Brigadier Ruth Tracy (R)

IN every large group of Salvationists there will probably be found a few who are interested in writing for the Army's press and long to be able to do it. Of these, perhaps only one or two want to be poets or song writers. But for the sake of those few, we give the following hints.

In order to make a song that will be of service and blessing, one must first have a clear and really fresh idea which the song is to express. So many thousands of songs have already been written, that to get an idea which is not a repetition of any part of any of them is a difficult matter. Yet at some moment we may feel that there are sentiments we want to express which no known song puts into language. That is the moment to attempt a song. Three verses and a chorus are enough, or four verses if there is no chorus.

Every song should be progressive, each verse adding something to the total idea, and the chorus must be suitable for singing after each of the verses in turn.

If the verses are in the form of a petition, the chorus may be one claiming by faith the gifts asked for.

Rhythm

(Dictionary: Rhythm is measured or timed movement in the succession of sound.) Lines must be so constructed that they ripple along smoothly, and the composer must also see to it that there is only one possible way of singing them—the correct way. To ensure this effect the accent must fall in the right place. For instance, in the line, "There is a Fountain filled with Blood," the accent falls on the second, fourth, sixth, and eighth syllables, and sounds right to us. But if it went, "A Fountain there is filled with Blood," the accent falling on there would make it possible to misunderstand the meaning. In every line the words must be arranged so that the metrical accent falls on those syllables which need to be accented for the sake of their sense.

Syllables (separate sounds) should be counted and made to agree with the tune. If a song is in common metre (C.M.) then the first and third lines must have eight syllables each, while the second and fourth have only seven.

Rhyme

Rhymes should be consistent all through. If in the first verse the first and second lines rhyme together, and third and fourth do the same, this must be the rule in all the other verses.

Read the good songs and study their rhyming, noticing the slight differences. Never end with such words as "come" and "run," or "gain" and "name." There are "actual" rhymes, such as "heaven" and "Heaven," and "permissible" rhymes as "come" and "doom," but "calm" must not be rhymed with

"alarm," "seek" with "feet," nor "alone" with "home."

Sentiment (i.e. the idea you are trying to express) and tune should agree, as they do in almost all our present Army songs. But in the early days unsuitable tunes were sometimes used, as those for "Death is coming," and "You are drifting to your doom" (solemn words linked to cheerful, liting airs).

Sounds

Sounds vary very much. Some are smooth and easy to produce; others are harsh and difficult. One secret of successful song-writing is to choose the smooth-flowing sounds, and to watch the way in which they follow one another, so that the line runs pleasantly, and the listener can make no mistake in the words.

A good example of well-chosen words is in the song beginning, "I have seen His face in blessing." Here the vowels are long and the consonant easy. The writer should avoid as much as possible the use, or bringing together of the harsh consonants, such as k, q, and g (they are called *gutturals*, being sounded from the throat). Another difficult letter to sing is the sibilant —s. Too many s's give a hissing sound to a song. It is not good form to use such shortenings as 'twas, 'twill, 'tis, can't, couldn't, etc. By care these can be avoided, with a much more dignified and pleasing result.

Verse

Most of what has been said regarding song-writing applies equally to verse. A poem, to be of any real use or blessing, must contain some fresh thought, or at least a familiar idea newly and brightly expressed. It is not always easy for young and inexperienced writers to know what is fresh and what is commonplace, so they must trust the editor's judgment when the lines they think highly original are seen by this experienced judge to contain no new thought.

All the same, it is only by trying and trying again that song-writers or poets are developed. However much natural ability is possessed, hard work and practice are necessary to perfect the gift and make it useful.

The most helpful exercise is to sing the best songs, those most widely loved and those which bless you most. Notice how a good song is built up and try to discover what is the secret of its power. You will find that not only does it conform to the rules here given, but that in it there is also a breath of life and reality; it speaks to the heart. And a song or poem only does this when it comes from the heart of the writer. No mere composition, however correct, will bless anybody. Therefore, in order to be able to write usefully, we must be good and in earnest ourselves, spiritually alive and with a growing and developing experience of our own.

MISLEADING STATEMENTS

from the Musical Reports



"Mr. and Mrs.
Bigtime
Occupied
the
Chair."

OFFICIAL GAZETTE

International Headquarters:

APPOINTMENT—

Brigadier Tor Wahlstrom: Acting Chief Secretary, Finland.

EDGAR DIBDEN
Chief of the Staff

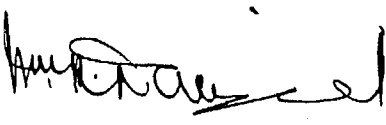
Territorial Headquarters:

PROMOTIONS—

To be Captain: First-Lieutenant William Bessant; First-Lieutenant Olive Feltham.
To be Second-Lieutenant: Pro.-Lieut. Howard Crossland.

APPOINTMENTS—

Captain Raymond Homewood: Hamilton Men's Social Service Centre. First-Lieutenant Hayward Noseworthy: Elliston, Newfoundland. Second-Lieutenants Jean Beveridge: Grace Haven, Sydney, Nova Scotia; Norma Birt, Gananoque, Ontario.



COMMISSIONER

COMING EVENTS

General and Mrs. Wilfred Kitching

Vancouver Congress: Thu-Tue Sept 30-Oct 5

Winnipeg: Fri Oct 8

Toronto Congress: Thu-Tue Oct 14-19

Commissioner and Mrs. Wm. R. Dalziel

Toronto: *Sun Sept 19: morning, West Toronto, afternoon Dovercourt; night, Danforth (Cadets) Welcome Sunday and Welcome to the Chief Secretary; Northern Vocational School: Mon Sept 20

*Vancouver Congress: Thu-Tue Sept 30-Oct 5

*Toronto Congress: Thu-Tue Oct 14-19

*The Field Secretary will accompany

The Chief Secretary

COLONEL W. DAVIDSON

*Toronto: Sun Sept 19: morning, West Toronto, afternoon, Dovercourt; night, Danforth. *Danforth: Sat-Sun Sept 25-26;

*Brock Avenue: Sun Oct 10.

*Mrs. Davidson will accompany

TRAVELLING?

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4-2563; 620 Notre Dame W., Mont-
real, Que., phone Fitzroy 7425; or
501 Hastings St. E., Vancouver,
B.C., phone Hastings 5328 L.

The Field Secretary

LT.-COLONEL C. WISEMAN

*Guelph: Sun Oct 24

*Mrs. Wiseman will accompany.

Lt.-Commissioner F. Ham (R): North Bay: Sat-Sun Sept 13-19; Sarnia: Sat-Sun Sept 25-26.

Colonel G. Best (R) North Bay: Sat-Sun Sept 25-26

Colonel and Mrs. R. Spooner (R): Mont-
real Division: Sept 15-Oct 10

Lt.-Colonel W. Effer: St. Anthony's Bight;
Sat Sept 18; St. Anthony: Sun Sept 19;

Griquet: Mon Sept 20; Quirpon: Tue
Sept 21; Main Brook: Thu Sept 23; Rod-
dickton: Fri Sept 24; Englee: Sat-Sun
Sept 25-26; Seal Cove (W.B.): Mon Sept 27;

La Seie: Tue Sept 28; *St. John's
Temple: Fri Oct 8 (Welcome of Cadets)

Brigadier C. Brown will accompany to
all places except those marked*

Lt.-Colonel and Mrs. E. Green: Montreal
Citadel: Sept 19; Chatham: Sat-Sun Oct 9-10

Lt.-Colonel and Mrs. T. Mundy: Colling-
wood: Sat-Sun Sept 25-26

Major W. Ross: Alberta Avenue: Sun
Sept 19; Edmonton, South Side: Sun Sept 26

Spiritual Specials

Brigadier W. Cornick

Pileys Island: Sept 19-23

Campbellton: Sept 26-30

Lewisport: Oct 3-7

Hare Bay: Oct 15-20

Captain E. Darby

Springdale: Sept 15-20

Seal Cove: Sept 30-Oct 5

Fortune: Oct 7-12

Grand Bank: Oct 13-18

PAGE FOURTEEN

Corps That Take Over One Hundred War Crys Weekly

DIVISIONS LISTED ALPHABETICALLY; CORPS LISTED NUMERICALLY

ALBERTA DIVISION

Calgary I 350
Lethbridge 270
League of Mercy,
Edmonton 165
Edmonton I 150
Drumheller 150
Olds 140
Wetaskiwin 140
Medicine Hat 125
High River 125
Calgary II 110

BERMUDA DIVISION

Hamilton 305
St. Georges 125
Southampton 115
Somerset 110

BRITISH COLUMBIA

NORTH DISTRICT
Prince Rupert 135
Prince George 100

BRITISH COLUMBIA

SOUTH DIVISION
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Vancouver League of
Mercy 270

Trall 225
Vancouver I 225
New Westminster 200

Nelson 175
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Vancouver IV 165
Vernon 165

Port Alberni 155
Vancouver VI 155
Kamloops 150
Nanaimo 135

Cranbrook 130
Fernie 125
Penticton 125
Vancouver III 125

Vancouver V 125
Chilliwack 110
Victoria II 100
New Westminster
League of Mercy 100

Victoria League of
Mercy 100

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Hamilton III 151

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Welland 135
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Port Colborne 125
Brampton 125
Hamilton IV 120

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Dunnville 100

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London I 290

London I League of

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Stratford 200
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Chatham 135
Leamington 130
Wallaceburg 125
Windsor III 110
Essex 105
Ingersoll 105
London IV 100

MANITOBA & NORTH- WEST ONTARIO

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Kenora 150
Winnipeg III 143

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Portage la Prairie 125
Port Arthur 125
Brandon 115

Selkirk 100
Winnipeg I League of
Mercy 100

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Midland 140
Owen Sound 135

Barrie 135
Orillia 129
Collingwood 125
Newmarket 110

Sault Ste. Marie II 110
Hanover 100
New Liskeard 100

NOVA SCOTIA

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Halifax I 625
Yarmouth 400

Sydney Mines 320
Glace Bay 290
Kentville 275
New Glasgow 250

Sydney 185
New Waterford 170
Windsor 165
Halifax II 150

Truro 140
Liverpool 125
Whitney Pier 120
Bridgewater 115

New Aberdeen 110
North Sydney 105
Stellarton 105
Halifax League of
Mercy 100

SASKATCHEWAN

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Moose Jaw 254
Saskatoon I 240

Prince Albert 170
Estevan 115
Flin Flon 115
Saskatoon II 110

Swift Current 110
Weyburn 100
North Battleford 100

TORONTO DIVISION

Lisgar Street 350
Long Branch 285
Yorkville 215
Parliament Street 205

Earls Court 200
Temple 200
Byng Avenue 180
Dovercourt 170

East Toronto 170
Danforth 150
Fairbank 150
Mimico 150

Brock Avenue 145
West Toronto 140
Riverdale 125
Woodbine 125

Jane Street 125
Greenwood 100
Mount Dennis 100
Oakville 100

WE ARE LOOKING FOR YOU

The Salvation Army will search for missing persons in any part of the globe, befriend and, so far as is possible, assist anyone in difficulty.

Two dollars should, where possible, be sent with inquiry to help defray expenses.

Address all communications to the Men's Social Service Secretary, 538 Jarvis Street, Toronto 5, marking "Enquiry" on the envelope.

BARKER, Mrs. (nee Fletcher). Left England for South Africa in 1896. Came to Canada in 1910 and settled in British Columbia. An old friend, Mrs. Duxbury in South Africa enquiring. 11-869

BARRETT, Leonard, William. Born at Plymouth, England, February 27, 1913. Worked in aircraft factories during the second world war, both in Montreal and Toronto. Last heard from in 1950. Believed to be in the Vancouver area. Relatives seeking information. 11-912

BROOKER, Florence. Born in England and came to Canada in 1912. Brother at Dundas, Ontario, anxious to hear from sister. 11-857

FERRALL, John A. B. Born in Pembroke, Ontario in 1893. Occupation Lumbering. Was in Sturgeon Falls, Ontario, when last heard from. Nephew in Vancouver enquiring. 11-907

HAMILTON, Harold. Born at Chilterham, England, in January 1906. Farm Hand. Was in the Toronto area when last heard from in 1951. Sister in England making enquiry. 11-741

HENSEN, Harder Dorthelius. Born at Lenvik, Norway, March 25, 1879. When last heard from was in Princeton, British Columbia. Sister in Norway enquiring. 11-317

HALVORSEN Thom. Born at Telemark, Norway, April 8, 1905. When last heard from was in Prince George, B.C. Aged Mother in Norway very anxious for news. 11-908

HODGSON, William. Born at Old Cumnock, Scotland, December 31, 1899. Came to Canada in 1921. When last heard from was in New Westminster, B.C. Sister Kate making enquiry. 11-899

LEACH, Caroline Agnes. Born in London, England. About 80 years of age. For many years worked as a housekeeper in Quebec. Niece in England enquiring. 11-800

McKNIGHT, Harry, Stuart. Born in Philadelphia, Pa., in 1898. Was an Electrician and Auto Mechanic. Believed to have been living in Canada in 1951. Mother seeking news. 11-911

McCAFFERY, Arthur George. Born in Detroit, Michigan, September 1st 1922. Served with the Canadian Forces in World War 2. Last heard from in 1952. Wife is very anxious for news. 11-916

MOORE, Mrs. Edith. Formerly of 47 Wiley Avenue, Toronto. Any one knowing Mrs. Moore's whereabouts please contact The Salvation Army Headquarters at Toronto, Ontario. 11-906

NUNNERLEY, Arthur. Born at Shrewsbury, England, February 14, 1893. Was a Riveter in Ship-building Yards. When last heard from was in Port Arthur, Ontario. Brother Harry in England making enquiry. 11-910

ROBERTSON, John Robert. Born in Manitoba, December 17, 1926. Carpenter by occupation. 5 ft. 7 in. in height and fair complexion. Was at Fergus, Ontario, when last heard from in December 1953. Mother is very anxious. 11-914

TIMMINS, Masie. Born in Northern Ireland, March 7, 1905. Domestic by occupation. Some years ago she worked in a Toronto Hotel. Her sister Sarah is anxious to hear from her. 11-890

VILLANI, Nicholas Edward. Born in Montreal, May 15, 1937. Of Italian Origin. 5 ft. 8 in. in height and fair complexion. Was last heard from in January of this year. Father is very anxious for news. 11-913

The WAR CRY

Official organ of The Salvation Army in Canada and Bermuda. William Booth, Founder; Wilfred Kitching, General; William R. Dalziel, Territorial Commander. International Headquarters, Denmark Hill, London; Territorial Headquarters, 538 Jarvis Street, Toronto 5, Ontario, Canada.

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SUBSCRIPTION RATES: A copy of The War Cry, including the special Easter and Christmas issues, will be mailed each week for one year to any address in Canada or the United States for \$5.00 prepaid.

THE WAR CRY

FIELD REPORTS

London East, Ont., Corps (Sr.-Major and Mrs. J. Mills). On a recent Sunday morning the Divisional Commander and Mrs. Lt.-Colonel F. Merrett conducted a meeting of blessing and inspiration, when the Colonel gave an earnest message.

On another Sunday the meetings were led by Sr.-Major Gladys Russell. God's presence was manifested when three young people surrendered to Him at the Mercy-Seat.

* * *

Glenwood, Nfld., (Major and Mrs. U. Piercy) recently celebrated the fifth anniversary of the opening of the corps when the meetings were conducted by the Divisional Commander and Mrs. Lt.-Colonel W. Effer. The message in the holiness meeting was given by Mrs. Effer and in the afternoon a citizens' rally was held when the Colonel spoke and presented a Long Service badge to the officer.

In the evening the Botwood Band (Bandmaster E. Thompson) led the march around the town. One seeker found salvation during the prayer meeting. On Monday night an anniversary tea was held.

* * *

North Toronto (Sr.-Major and Mrs. T. Ellwood). Excellent attendances characterized the meetings on a recent Sunday, and much blessing resulted from the various features, especially from the testimonies in a period led by Band Sergeant Wilfong. Among those who spoke, and were heartily welcomed, were the Chief Secretary and Mrs. Colonel W. Davidson. Their daughter, Songster Sheila, was also welcomed. Both the Colonel and his wife gave simple, sincere witness to God's saving and sanctifying power, and expressed their determination to be "good soldiers".

The commanding officer's Bible messages both morning and night were productive of much inspiration. Following the night meeting, the band proceeded to Davisville Park for an outdoor festival. (Reported elsewhere).

* * *

London, Ont., South Corps (Sr.-Captain and Mrs. F. Waller). During the past year, advances have been made in all sections of the corps. Six senior soldiers were recently enrolled, and also two junior soldiers. The ceremony was conducted by the Divisional Young People's Secretary and Mrs. Major D. Sharp. Young People's Sergeant-Major J. Ritchie presented the comrades for transfer to the senior corps and, following the ceremony, the new senior soldiers were received by Corps Sergeant-Major E. Chapman.

The State Lutheran Church, of Norway, has undertaken an effort to stimulate reading of the Bible. It has sanctioned the publication of Gospels in magazine format, which will be sold at news-stands throughout the country.

THE SOURCE OF A PEOPLE'S POWER

The Bible as the Vital Need in National Life

KARL MARX in his *Capital* pays a remarkable, unconscious tribute to the part played by the Bible in the life of the common man of Mid-Victorian England. "Englishmen," he says, "being always diligent readers of Holy Writ. . . ." It may be trite, but it is nevertheless true, that we of British stock will find the roots of our institutions and way of life deeply embedded in the Bible, the pure Word of God.

The secret of the power of the Bible in the life of the nation or the individual has always been that it is the "book of the people." In the earliest days of our Christian faith we find that those converted to the faith allowed the Word of God to be the guiding and directing power in their lives, with the result that they soon shook the mightiest and proudest of ancient empires.

The Bible was the people's book and the source of their vital power; never was it a priestly book, the book of a caste. But it became so, when mass "conversions" to the popularized church brought about a quick decline in spiritual life. The Church was swamped with baptized pagans.

The Bible declined in importance and passed from common use. It was soon known only to the secluded student or the pious recluse. The Dark Ages had begun in Europe! With the Bible forgotten and its precepts untaught, behold the spectacle of Europe accepting much of the pagan religions, giving them a veneer of Christianity and naming this hideous travesty, "the faith of Christ!"

The darkness was never quite complete. The Word was still to be the lamp of life to the feet of the common man. It was John Wycliffe who made it so in fourteenth century England when he published the Bible in the tongue of the people in 1382. His "Poor Preachers" taught its precepts in every village of the land.

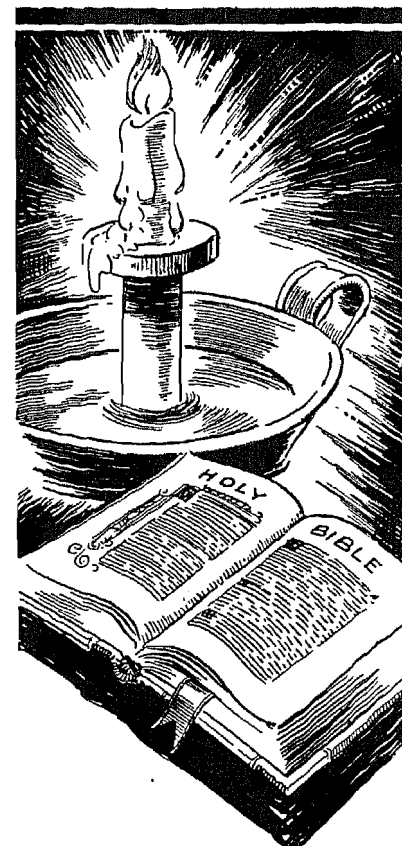
The people, long confused by the word of men, were not slow to recognize the Word of God. The homely English faith in Christ as man's only Saviour, that simple English trust in the truths of the Bible as the foundation for Christian living then took their rise. The Bible was read to the unlettered, greedily assimilated by the educated and so became the book of a revolution; a revolution of manners and character, as well as of religion.

The caste who had long been custodians of the Word, but who had jealously withheld it from the masses took alarm. But it was too late. Burnings of Bibles and burnings of bodies were all of no avail. The Bible had become the book of the common man.

History repeats itself, they say. The danger of neglecting the Bible was not only an ancient one. Our Motherland of the eighteenth century was the victim of its neglect of God's Word. Vice and immorality were rampant. London alone could boast of 6,000 gin shops. "Drunk for a penny; dead drunk for twopence; clean straw for nothing!" So ran the tempting sign.

Then came the Evangelical Revival to change the face of the land and set men's hearts on fire by the preaching of the simple pure Word of God. The Wesleys, Whitefield, and a host of others proclaimed the good news of salvation through the

The funeral service was conducted by Sr.-Major and Mrs. J. Mills. Mrs. A. Drinkall sang a number requested by the departed comrade's family. Members of the home league attended in a body, paying tribute to one who had been a member of the league since its formation.



*Thy Word is a lamp unto
my feet, and a light unto
my path. — Psalm 119:105.*

precious blood of Christ through the length and breadth of England. Thousands were won for Christ, the great industrial populations of Liverpool and Newcastle being specially responsive to Scripture truth.

Mighty were the results! All churches were revitalized, the great missionary and Bible societies were founded, slavery was abolished in the Empire, prisons were reformed, social reforms of every kind took their rise. In a word, the Bible became the book that was not only seen, but read in the homes of the people.

The Bible has not lost its ancient power. Wherever the pure Word is faithfully preached, it awakens its sure response in the hearts of men. In congregations where the apostolic spirit is not lost, where the spirit of Wycliffe and his Lollards, of the leaders of the Evangelical Revival still persists, the work among the common man still goes on. Men's hearts are touched by the Word and they are converted to Christ.

R. S. R. Meyer in *The Evangelical Christian*.

MODERN IDOL-WORSHIP (Continued from page 3)

misfortune will come if I chance to leave it off—is to put me in captivity as a bond servant. Such a man has a false imagination that is neither God nor His Word.

I am God's only, and ought to serve God and His Word. My body must serve the rulers of this world, and my neighbours as God appointed it, and so must my goods; but my soul must serve God only, to love His law and to trust in His love and mercy in all my deeds.

Similar is the many formal observances, such as the saying of prayers and reading of Gospels to the corn in the field, that it should the better grow. Such is holy bread, holy water, and serving of all ceremonies and sacraments in general, without signification. How is it possible that people can worship images, relics, ceremonies and sacraments, save superstitiously, if they do not know the true meaning thereof?

ARE YOU ANXIOUS... TO CONFORM WITH GOD'S GREAT PLAN OF SALVATION?

Then follow these simply-stated instructions:

FIRST OF ALL you must repent—that is, to be sorry you have sinned, be ready to forgive others, and wherever possible to put right wrongs you have done to God or man. **Second:** Ask God for Christ's sake to forgive you. **Third:** Believe that He hears and answers your prayer. **Fourth:** Confess boldly that you have started to serve God.

You will now be in the position of a man, who, having walked in the wrong direction, has turned round and started on the right way. Grace will be needed for every step, fierce temptations will have to be fought, and the new nature which will have been imparted to you will need to be watched over and developed. God will be even more interested in your struggles than you are yourself. He will meet **YOUR EVERY NEED** if you look to Him.



CANADA'S SEVENTY-SECOND CONGRESS

conducted by
General Wilfred Kitching
accompanied by *Mrs. Kitching*,
Colonel Gosta Blomberg and Brigadier Stanley Read

Supported by the Territorial Commander and Mrs. Commissioner Wm. R. Dalziel
with Territorial and Divisional Headquarters Officers



PUBLIC MEETINGS

VANCOUVER: (For Western Provinces) September 30 — October 4

Thursday, September 30, 11.30 a.m.: March of Witness from Victoria Square to the Court House. Civic Reception.
8.00 p.m.: VANCOUVER TEMPLE: Welcome to Congress leaders and delegates.
Saturday, October 2, 8.00 p.m.: GEORGIA AUDITORIUM: Festival of Praise.
Sunday, October 3, 10.45 a.m.: GEORGIA AUDITORIUM: Holiness Meeting.
3.00 p.m.: GEORGIA AUDITORIUM: Citizens' Rally. The General will lecture.
7.30 p.m.: GEORGIA AUDITORIUM: Evangelistic Meeting.
Monday, October 4 3.00 p.m.: VANCOUVER TEMPLE: Women's Rally. Mrs. Kitching will speak.
7.45 p.m.: VANCOUVER TEMPLE: Soldiers, and Former Soldiers' Rally.

TORONTO: (For Central and Eastern Provinces) October 14 — 18

Thursday, October 14, 8.00 p.m.: COOKE'S CHURCH: Welcome to Congress leaders and delegates.
Saturday, October 16, 3.00 p.m.: CARLTON STREET UNITED CHURCH: "Salute to the Veterans." The General will preside.
7.30 p.m.: MASSEY HALL: Youth Demonstration. (Admission charge: see below.)
Sunday, October 17, 9.00 a.m.: MUTUAL STREET ARENA: Congress "Knee Drill".
9.45 a.m.: March of Witness begins. The General will take the salute.
10.45 a.m.: MUTUAL STREET ARENA: Holiness Meeting.
3.00 p.m.: MUTUAL STREET ARENA: Congress Citizens' Rally. The General will lecture—"From the Acorn to the Oak."
7.00 p.m.: MUTUAL STREET ARENA: Evangelistic Meeting.
Monday, October 18, 2.30 p.m.: COOKE'S CHURCH: Congress Women's Rally. Mrs. Kitching will speak.
8.00 p.m.: MASSEY HALL: Festival of Praise. (Admission charge: see below.)

Mail orders are now being accepted for tickets for the Toronto Festival of Praise and the Youth Demonstration: \$1.00, 75c and 50c. Requests honoured strictly in order of receipt when accompanied by remittance and stamped, self-addressed envelope. Be sure to specify for which occasion tickets are desired. Order from Publicity and Special Efforts Department, 538 Jarvis Street, Toronto 5, Ont.

A SERIES OF RADIO TRANSCRIPTIONS

BROADCAST FOR YOUR BENEFIT

"THIS IS MY STORY, THIS IS MY SONG"

BERMUDA				CKOM	1340	Saskatoon	Sun.	*10.00	QUEBEC								
ZBM	Hamilton	Sat.	9.30	CJCK	940	Yorkton	Sun.	*10.00	CFCF	600	Montreal	Sun.	*9.25				
BRITISH COLUMBIA				MANITOBA					CJQC	1340	Quebec City	Sun.	*10.30				
CHWK	1270	Chilliwack	Sun.	8.15	CKX	1150	Brandon	Sun.	9.30	CKTS	1240	Sherbrooke	Wed.	9.30			
CJDC	1350	Dawson Creek	Fri.	9.30	CKDM	1230	Dauphin	Mon.	9.30	NEW BRUNSWICK							
CFJC	910	Kamloops	Sat.	5.00	CFAR	599	Ellin Flon	Sun.	9.00	CKNB	950	Campbellton	Thurs.	7.30			
CHUB	1570	Nanaimo	Sun.	2.00	CJOB	1340	Winnipeg	Sun.	*8.30	CFNB	550	Fredericton	Sun.	*10.30			
CKLN	1240	Nelson	Sun.	2.00	ONTARIO					CKMR	1340	Newcastle	Sun.	5.30			
CJAV	1240	Port Alberni	Sun.	11.00						CKCW	1220	Moncton	Sun.	2.00			
CKPG	550	Prince George	Sun.	10.30						CBA	1070	Sackville	Sun.	*10.30			
CJAT	610	Trail	Sun.	3.30						CFBC	930	Saint John	Sat.	*11.00			
CKMO	1410	Vancouver	Sun.	3.30						NOVA SCOTIA							
CJIB	900	Vernon	Sun.	*10.00						CJFX	580	Antigonish	Sun.	*10.30			
CJVI	900	Victoria	Sun.	*8.00						CKBW	1000	Bridgewater	Sun.	2.00	A.S.T.		
YUKON TERRITORY										CHNS	960	Halifax	Sun.	12.15			
CFWH	Whitehorse	Sun.	*10.00							CKEN	1490	Kentville	Sun.	12.30			
ALBERTA										CKCL	1400	Truro	Sun.	10.30			
CFCN	1060	Calgary	Tues.	8.00						CFAB	1450	Windsor	Sun.	12.30			
CFRN	1260	Edmonton	Sat.	3.30						CJLS	1340	Yarmouth	Sun.	*10.30			
CFGP	1050	Grand Prairie	Sun.	12.30						PRINCE EDWARD ISLAND							
CHAT	1270	Medicine Hat	Sun.	2.00						CFCY	630	Charlottetown	Sun.	5.00			
CKRD	1230	Red Deer	Sun.	1.30						CJRW	1240	Summerside	Sun.	4.30			
SASKATCHEWAN										NEWFOUNDLAND							
CFRN	1260	North Battleford	Sun.	1.30						CBY	790	Corner Brook	Sat.	8.30			
CKBI	900	Prince Albert	Sat.	7.30						CBG	1350	Gander	Sat.	8.30			
CKCK	620	Regina	Sun.	2.30						CBT	1350	Grand Falls	Sat.	8.30			
CKRM	980	Regina	Sun.	2.30						CBN	640	St. John's	Sat.	8.30			
CFQC	600	Saskatoon	Sun.	*7.00						All p.m. except where indicated by asterisk*							